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A STUDY OF ATTEMPTS MADE TO ACTIVATE THE COUNCIL
ON COMMUNITY AFFAIRS OF UPPER ROXBURY, MASS.,
APRIL TO OCTOBER, 1947

A Thesis

Submitted by

Seymour Herbert Kaplan

(B.B.A., Boston University Evening College of Commerce, 1943)

In Partial Fulfillment of Requirements for
the Degree of Master of Science in Social Service

1948

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CHAPTER I

INTRODUCTION

Dr. Gordon Allport has said, "Racial, religious, or other group prejudices play an appreciable role in the mental life of four-fifths of the American population."¹ Yet, psychologists tell us that ethnic and religious prejudices are not inborn. If this be so, then an interesting problem is posed as to how so large a majority of the people in our culture acquire attitudes of animosity and distrust. In the "Report of the President's Committee on Civil Rights", it is reported that:

In 1946, at least six persons in the United States were lynched by mobs. Three of them had not been charged, either by the police or anyone else, with an offense. Of the three that had been charged, one had been accused of stealing a saddle. (The real thieves were discovered after the lynching). Another was said to have broken into a house. A third was charged with stabbing a man. All were Negroes.²

In this same treatise it is reported that:

Although lynching has declined sharply since 1882, no year has been free of it.³

Again, the President's Committee on Civil Rights quotes

¹ Gordon Allport and Bernard Kramer, Some Roots of Prejudice, p. 37.

² The Report of the President's Committee on Civil Rights, To Secure These Rights, p. 20.

³ Ibid., p. 21.

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interesting statistics concerning the bases of job discrimination. These statistics purport to show that in 80.8 per cent of the cases, discrimination was due to the race of the applicant; in 8.7 per cent of the cases, discrimination was due to the religion of the applicant; in 6.2 per cent of the cases, discrimination was due to the national origin of the applicant; in 4.3 per cent of the cases, discrimination was due to the fact that the applicant was an alien.⁴

Alert, thinking citizens, cognizant of the fact that our Constitution grants citizens' rights equally, are also conscious of a disparity in the enjoyment of these rights, because of some cultural variation of the individual. Yet, nothing in this Constitution says that cultural uniformity is necessary to the enjoyment of citizens' rights, and in fact cultural pluralism can exist harmoniously and sensibly in our country.

In July, of 1946, a group of citizens in Upper Roxbury, aware that the inter-racial and inter-religious tensions in their neighborhood were of such an extreme degree as to require some kind of social therapy, met together for the purpose of discussing their mutual problem. The solution they eventually arrived at was to form a

⁴ Ibid., p. 54.

neighborhood council through which all activity could be channeled. This council could also initiate activity. It was named "The Council on Community Affairs of Upper Roxbury." Although the group had a series of meetings in the fall of 1946, and had adopted a modus operandi, they languished during the winter of that year. By the spring of 1947, they had languished to such an extent that some members of the group conferred with heads of social agencies in the city of Boston with a view toward defining the reasons why the council had ceased to be active. Their inquiries were brought to the director of the Anti-Defamation League's New England Regional Office, among others, and it was decided that this organization could assist in re-vitalizing the council.

It is the writer's intention to study the processes and techniques used in re-vitalizing this neighborhood council. Some narration will necessarily be included, but special emphasis will be laid on events which have significance in this study. Neighborhood participation will be discussed in numbers of people participating in a meeting, or event, and the relationship of this attendance to the neighborhood's racial and religious composition, plus the interest shown.

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Purpose and Scope of the Study

In undertaking to study the dynamics involved in revitalizing this neighborhood council, the writer has based his thinking on the following questions:

1. What methods were employed to stimulate community leaders to group themselves together into an action committee?
2. What resources were available and used?
3. What was the nature and extent of neighborhood participation?

Source of Data and Method of Procedure

The writer engaged in this project as part of his field work placement assignment. Sources of data included the field reports of the New England Regional Office of the Anti-Defamation League of B'nai B'rith, reports of the Council on Community Affairs of Upper Roxbury and material gained through interviews with persons who had been involved in inter-racial, or inter-religious, friction.

The writer examined the material in these reports and interviews, collecting pertinent data for this study. Statistics were compiled from the reports.

Conclusions were drawn on the basis of the material studied.

Limitations

The writer feels that the main limitation encountered in a study of this kind is in the completeness of the

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records and the unavoidable element of subjectivity. The question of subjectivity arose particularly where specific projects were undertaken, and the amount of neighborhood participation was estimated. It is unavoidable that neighborhood participation be estimated, as no way of measuring was devised.

Reasons for Interest in Re-Vitalizing this Council

It had been observed, over a period of time since VJ Day, that there had been an acceleration in the number of incidents in the neighborhood known as Upper Roxbury. An incident is an occasion of tension, or friction, so severe that aggressive activity is undertaken. In this instance, aggressive activity would have to be of such a nature as to be reported either to the police, the Anti-Defamation League, the St. Marks Social Center, the Urban League, the Y.M.C.A., the Y.M.H.A., or any other of the agencies interested in the social welfare of so-called minority groups. After an agency had amassed facts on an incident, it would notify the police if they had not already been notified. Many times, the police, in their turn, would notify an agency which it was felt would be interested in any particular kind of incident.

These incidents took on the character of threats and open hostility. In some cases there were altercations between white landlords and Negro tenants; and in others there were altercations between Negro landlords and white

tenants. At times, individuals were attacked by groups at night. At other times, Jewish store owners were accused by non-Jewish customers, especially colored customers, of charging prices that were higher than they should be. In at least two known instances, Negro customers attacked a Jewish store owner in his store. There were instances of gang warfare. A synagogue in the neighborhood had been desecrated several times. It was observed that there was a growing tendency toward retaliation; groups, or individuals, who had been attacked, brought together their friends and sympathizers for the purpose of retaliation. This movement began to take on alarming proportions. The final outcome of such activity seemed to be a race riot.

It was felt that time would be saved by trying to revitalize an already formed council, rather than trying to form a new one. As a matter of fact, interest in revitalizing this council had already emanated from the neighborhood. As stated near the beginning of this chapter, this council had been formed the previous fall when some meetings were held, and the method of operating decided upon. No important projects were undertaken and it languished during the winter. Two members of the council approached the Anti-Defamation League, during the spring of 1947, to enlist assistance in forming a program and organizing specific undertakings which would reduce the mounting tension. The writer was assigned to the task of

working with the council towards this end.



CHAPTER II

PHILOSOPHY AND DEVELOPMENT OF THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

History

B'nai B'rith, which is the Hebrew for "Sons of the Covenant", started as a Jewish fraternal order for the purpose of giving a common meeting ground for all elements of Jewish life. It had its inception about 105 years ago in the United States. Recently, its status as a fraternal order was changed so that now it is regarded as a service organization.

Several arms of this organization have been created to carry on specific functions of service in the community. One of these arms is the Anti-Defamation League, founded in 1913.

In 1913, the goal was to combat anti-Semitism by maintaining the dignity of Jewish life in America, by guarding the good name of Jews against defamation and by disseminating accurate facts about the Jews that would kill off defamatory myths.

However, experience with the phenomenon called "anti-Semitism", brought with it a realization that it was not a distinct thing unto itself. Research into the subject of prejudice seemed to show that there were similarities in dynamic make-up between anti-Catholicism, anti-Negroism, anti-Protestantism, anti-Semitism, or any prejudic-

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN B. BOWEN

VOLUME I
FROM THE FIRST SETTLEMENT
TO THE YEAR 1700

BOSTON
PUBLISHED BY
JOHN B. BOWEN

1845

ial feeling that would tend to set off one group from another in hate or distrust. It appeared to the leaders of the Anti-Defamation League that to limit an organization to the combatting of anti-Semitism, per se, was to limit seriously its effectiveness. It was decided to enlarge the scope of the Anti-Defamation League to include an educational program. This program has been designed to assist the citizenry of our country to an awareness of the meaning of citizenship in the United States, under our form of Constitution.

For several years, prior to World War II, this program of "Education for Democracy" met a real test in the face of the "Divide and Conquer" propaganda of the German Nazis. Anti-Catholicism, anti-Negroism and anti-Semitism, for years disorganized campaigns born of ignorance, were carefully remolded by the Nazi propaganda machine so that they suddenly emerged as an organized political movement. This was especially true of anti-Semitism. Using the Jew as an effective scapegoat, the Nazis captured the emotionalism of a discordant Germany to destroy whatever vestiges of democracy existed in that nation. In the United States, the depression with its general economic insecurity provided an unhealthy climate which nourished warped thinking, inflammatory speech-making and many malignant publications.

In 1932, the Anti-Defamation League intensified its work to include a mass of information about this country's

professional haters, of tracking down their strength, their leaders and the hidden forces behind them. In many instances, these people were found to have direct connection with the Nazi party headquarters in Germany, and were being paid by the Nazi party to disseminate its propaganda in the United States. The data thus collected were sifted, rechecked and then referred to the proper community and national law enforcement agencies to assist public officials who were becoming aware of the deep inroads into the national feeling made by stimulated prejudice. At the same time, it utilized all types of mass media in an educational program to point out that the fascist attack against Jews was only a means to an end, that end being the destruction of democracy itself.

The League's files now contain nearly 20,000 entries on people and organizations who have professionally engaged in spreading hate. But these files, far from being secret, are open to any reputable newspaper, magazine, or law enforcement agency. Over these files, on the day following Pearl Harbor, the Federal Bureau of Investigation threw a quick, round-the-clock guard.

Function

To reorient its program to meet the pressure of post-war conditions, the Anti-Defamation League recently remodeled its organizational structure. In its current set-up the Anti-Defamation League, governed by its National

Commission and staffed by more than 250 specialists and trained personnel, channels its activities through four major units:

1. Administrative Division
2. Fact-Finding and Civil Rights Division
3. Community Service Division
4. Program Division

As its name implies, the Administrative Division directs the internal activities of the League.

The functions of the Fact-Finding and Civil Rights Division are threefold:

1. To chart the pattern of organized and stimulated anti-Semitism and other un-American activity.
2. To make its findings available to organizations, newspapers, magazines and other agencies concerned with democracy in America.
3. To be of service to law enforcement agencies in investigating lawless acts against racial and religious minorities.

The work of the Community Service Division is carried on through 18 Regional Offices of the League. These offices are in constant touch with thousands of local committees, community representatives and cooperating organizations which deal with problems of bigotry on a community level. The field representatives, who work out of these offices, service various communities by counseling directly

with them on local problems and by introducing specific projects applicable to areas of racial or religious tensions.

The Program Division concerns itself with building program resources that will promote good human relations. These are channeled through a group of departments, at the national level, which are staffed by specialists, and at the community level, through the Community Service Division. Planning is done at the national level; implementation is carried out at the community level.

The League implements its programs through the medium of the written word, the spoken word, motion pictures and recordings. The written word not only includes books and pamphlets, but also the use of special designs on blotters, car cards and posters. A monthly cartoon service is provided to newspapers. It is estimated that now a total audience of over 10,000,000 hear League lecturers deliver their talks on racial and religious understanding, and active good-will. The motion pictures consist of films such as "Brotherhood of Man", "Man, One Family", etc. The recordings are in both song and dramatic presentation, and all on a theme of American unity and understanding.

Realizing that the fight against bigotry and anti-Semitism is not a Jewish responsibility alone, the Religious Department of the Program Division has organized a group called "The Christian Friends of the Anti-Defamation

1. The first thing I noticed when I stepped out of the car was the smell of fresh air. It was a relief after being stuck in traffic for hours.

2. The second thing I noticed was the sound of birds chirping. It was a pleasant surprise, as I had expected a more urban environment.

3. The third thing I noticed was the sight of a large, open field. It was a beautiful sight, and I had never seen anything like it before.

4. The fourth thing I noticed was the feeling of freedom. It was a wonderful feeling, and I had never felt like this before.

5. The fifth thing I noticed was the sense of peace. It was a peaceful feeling, and I had never felt like this before.

League." Members of this group are Christian clergymen who have joined together to assist in the fight. There are upwards of 11,000 members of this group. They receive monthly news bulletins and other publications relating to interfaith and intercultural activities.

Other departments of the Program Division deal specifically with foreign language groups, veteran groups, labor groups and special events (such as organizing a good-will tour of "Miss America of 1945", who spoke to audiences across the nation on the subject, "You can't Hate and Be Beautiful.")

Philosophy

The Anti-Defamation League does not engage in "special pleading" for Jews. Its concern is with all ramifications of democracy and the problems of minority groups. History in war and peace has indicated that the security of Jews is inextricably bound up with the condition of all minorities. Thus, the League joins forces with men and women of good-will everywhere, representing every color and creed, in promulgating a program designed to foster the betterment of human relations.

Status

The fact alone that the Federal Bureau of Investigation had enough respect, and need, for the files of the League to throw a round-the-clock guard over them beginning immediately after the Pearl Harbor attack, in order to

protect from harm the valuable information on professional haters, and information also on foreign influences of the enemies of democracy in our country, would seem to indicate that this organization enjoys a status of respect and esteem.

On other occasions the files of the League have been studied by some of the nation's outstanding social scientists such as Dr. Gordon Allport of Harvard and Dr. Kurt Lewin of Massachusetts Institute of Technology because of the completeness of their case histories on incidents involving prejudice.

CHAPTER III

BACKGROUND OF THE PROBLEM IN ROXBURY

Before going into the manifestation of the problem of intergroup tension in the neighborhood of Roxbury, itself, it may be worthwhile to trace the movements of the Jewish and the Negro populations in Boston, since Colonial times.

Dr. Oscar Handlin, at present a member of the faculty of the School of Social Relations at Harvard University, and formerly an instructor in History at that same University, is the author of volume #50 of the Harvard Historical Studies, entitled Boston's Immigrants, 1790 - 1865. This entire series was published under the direction of the Department of History of the University. In one place in this book, Handlin says:

As far back as the eighteenth century some Spanish and Portuguese Jews lived in Boston. These (Jews) ceased immigrating (into Boston) after 1800, and by 1840 few remained (in the city). A slow infiltration of German and even of Polish Jews in the next ten years brought some 200 families to the city, but they failed to increase noticeably thereafter.

Although the colored man's status was probably better there than elsewhere in the Union, Boston attracted few Negroes. In view of the many circumstances conducive to their settlement in the city their failure to increase considerably was surprising. Two conditions were primarily responsible. Boston was not an important station on the underground railway and played only a minor role in the surreptitiously organized schemes of aiding fugitive slaves from the south to Canada. Furthermore its economic opportunities were so narrow that those who had the courage to risk their lives to escape slavery were hardly content

to stay there.¹

Another group of immigrants who were entering the country at the time, were the Irish-Catholics. Of them Handlin writes:

The exceptional Irishmen who found satisfactory employment failed to mitigate the circumstances of the group as a whole. The Negroes, who stood closest to the Irish in occupational experience, fared better than they. Negroes were acquainted with the by-ways of Boston's economic organization and as time went on, adapted themselves to it. They did not remain simple, unskilled laborers to the same extent as the Irish. Despite the risk of being sold as slaves on long voyages, many became seamen; others were barbers, chimney sweeps and traders. Some, like Robert Morris, a prominent lawyer, even rose to professional ranks.²

By the 1870's, a new wave of European immigration had begun from the southern and eastern parts of Europe, and these people needed cheap living quarters in Boston.

Real estate speculators were quick to see their opportunity. In a relatively short span of time the old wooden shacks and single family homes (of the north slope of Beacon Hill) were razed and in their place arose the solid brick fronts of tenements lining the streets up and down the steep hill. Into these quarters moved the Irish and more extensively, the Jewish immigrants from Russia and Poland. It is these latter, interspersed with some Italians, who now dominate the north slope of Beacon Hill.³

The author of the above does not attempt to trace the

1 Oscar Handlin, Boston's Immigrants, 1790 - 1865, (A Study in Acculturation), p. 57.

2 Ibid., p. 75.

3 Walter Firey, Land Use in Central Boston, p. 57.

resettlement of the dispossessed Negro group who had formerly lived in "the old wooden shacks and single family homes" here, but evidence points to their moving to Columbus Ave., in the neighborhood which later became known as "Lower Roxbury."

About the same time as these neighborhood changes were taking place, important underlying social feelings were being manifested. For one thing, although the anti-slavery movement, in Boston, gained adherents steadily, Handlin says:

The Irish concertedly opposed the spread of "Niggerology." They sometimes recognized that slavery was abstractly bad, and sometimes denied it.... Catholic leaders hesitated to antagonize their powerful and influential communicants in Maryland, Louisiana and throughout the South, dreading a controversy that might divide the Church as it had other religious groups. And beyond the immediate interests and ideology lay asleep the horror of endangering the social fabric, or disturbing the Union as it existed.⁴

Beside the feeling of discrimination among the Catholic Church people, similar feeling existed among other religious and fraternal groups.

Although accepted as equals in some sects, sharp color prejudices compelled colored Methodists and Baptists to organize their own churches in the West End. Discrimination kept them out of the common schools and made necessary the organization of a distinct system with the aid of the town and of the Abiel Smith legacy. The refusal of white Masons to admit Negroes caused the

⁴ Oscar Handlin, Boston's Immigrants, 1790 - 1865, A Study in Acculturation), p. 136.

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formation of autonomous lodges affiliated not with the other Massachusetts lodges, but with the Grand Lodge in England.⁵

The movement of Negroes to "Lower Roxbury", a neighborhood area which is bounded roughly by Columbus Ave., to the northward, and extends upward, in Roxbury, to Dudley St., then becoming known as "Upper Roxbury", (this movement) began towards the 1870's.

Columbus Ave., laid out in 1870, was from the beginning built up with cheaper dwellings than those of typical South End construction. The same was true of the "New York Streets" area, bounded by Albany St., Harrison Ave., Seneca St., and Troy St. These and other portions of the South End became middle class and lower class neighborhoods. Their lower prestige value spread to other parts of the district. Property values, generally an indicator of residential desirability, began to depreciate throughout the South End. Beginning in 1870, and progressing rapidly during the preceding years, an exodus of the elite set in.⁶

During this same period, it will be recalled, the homes on the north slope of Beacon Hill were being razed. The Jewish people had begun settling in the so-called New York streets, and the Negroes had begun settling on Columbus Ave.

With the deterioration in residential desirability of the South End, one would infer that the next fashionable areas would be farther out from the city.

5 Ibid., pp. 181-182.

6 Walter Firey, op. cit., p. 64.

The first part of the report deals with the general situation of the country and the progress of the work of the Commission. It then goes on to deal with the various departments of the Government and the progress of the work of the various departments. The report then goes on to deal with the various departments of the Government and the progress of the work of the various departments.

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But the facts belie the supposition. Rather than continuing southward, the upper class trend shifted to the northwest, to the newly filled Back Bay lands. Filling in this area had begun in 1855 but no comprehensive plan was made for its laying out until 1864, after which the Back Bay underwent rather rapid development.⁷

The South End became occupied by Irish, Syrians, Greeks, Italians and Canadians, with a smattering of Negroes along the railroad tracks. For the most part, the main trends of Jewish and Negro groups, was toward Roxbury. The Back Bay had become the exclusive residential section, and:

By 1910, the Back Bay had reached the apogee of its development.....But in the meantime another locational process was evidencing itself; this was the suburban drift of population..... The gradual expansion of transit facilities and, most important of all, the advent of the automobile, put within commuting distance of the Hub, towns which hitherto had been rural hamlets. Dorchester, which in 1880 had been a sparsely settled farming district, became settled with middle class and upper class families by the end of the century..... Jamaica Plain developed into a fashionable upper class neighborhood. Meanwhile, the older portions of the city - the North End, West End, Charlestown and East Boston - showed declines in population by 1920 and have continued to lose ever since.⁸

As transportation facilities improved further, the trend of the upper class families was to move to Brookline and the Newtons., and as the fashionable homes along Seaver St., Harold St., and other streets in "Upper Roxbury"

⁷ Ibid., p. 65.

⁸ Ibid., p. 70

became vacated, many Jewish families moved in.

By 1915, this neighborhood was fairly well established as a "Jewish neighborhood", in Census Tracts U-1, U-2, U-4, U-5, U-6a, U-6b and V-1. The specific part of this area in which this study was carried on was that part contained in Census Tracts Q-3, Q-4, (which are predominantly Catholic), U-1, U-2, U-5, U-6a and U-6b, (the latter three of which are predominantly Jewish). U-2 has begun to attract Negro residents in number. U-5, for a distance about half-way between its lower and upper boundaries, has become settled by Negroes, as has U-6a in its lower sector.

The writer had occasion to talk with many Negroes in this area, during the period of this study, and in several instances Negroes told him that 15 years ago, when there were very few Negro families in the area, none of these incidents occurred. All these people averred that they enjoyed amicable relationships with their white neighbors. Two claimed to be first Negro residents on two different streets, and that at the time of occupancy they were accepted by their white neighbors. Both streets have since become completely Negro in makeup. White residents referred to streets which are now inhabited by Negroes as being at one time the boundary of the "Negro belt", beyond which no Negro lived. This so-called "belt" has steadily moved up into Upper Roxbury, and the most sensitive areas seem to be at the points of division between

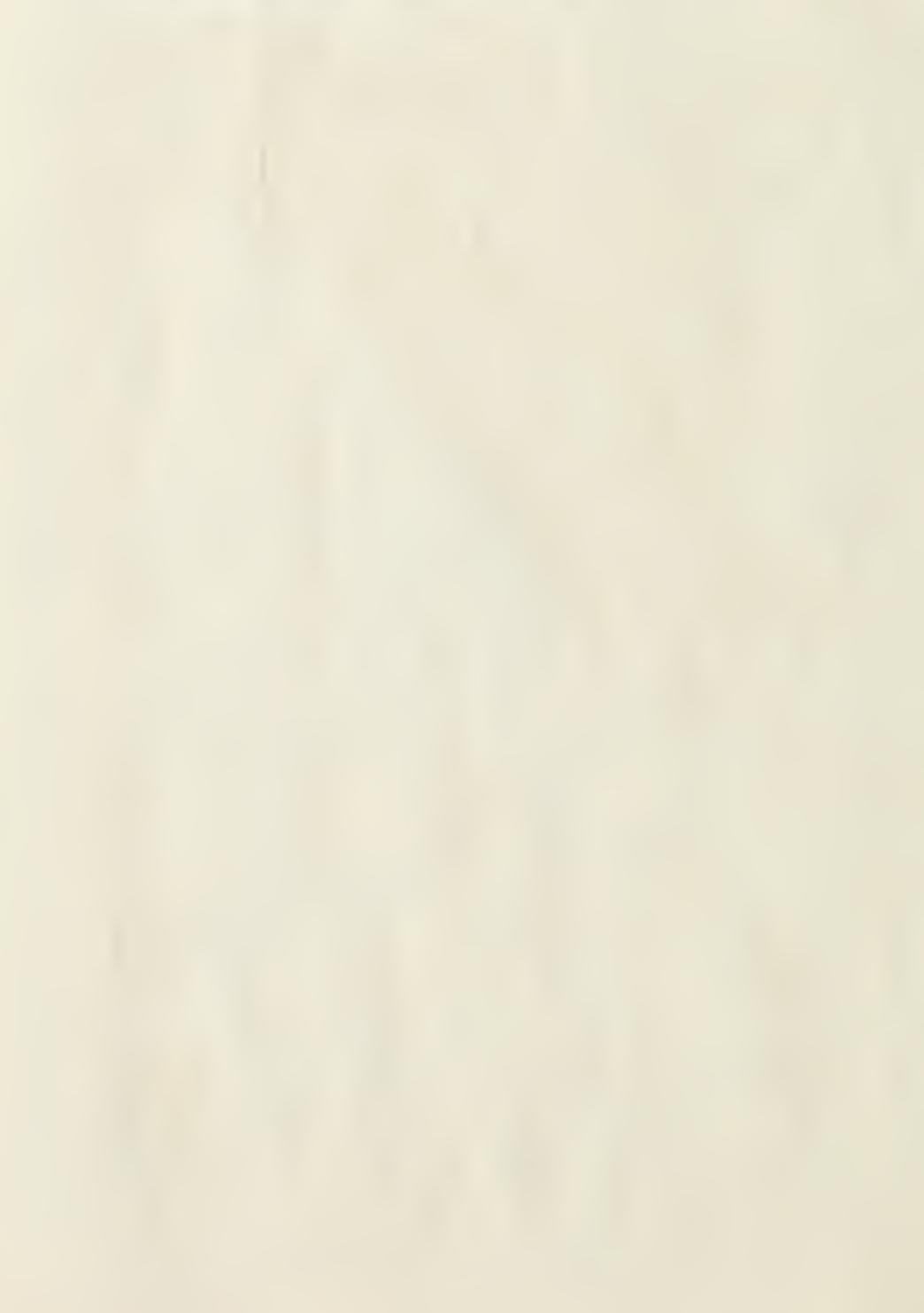
EXCERPT FROM MAP OF THE CITY OF BOSTON, SHOWING THE CENSUS TRACTS

IN WHICH THE STUDY WAS UNDERTAKEN

IMPORTANT STREETS AND LOCATIONS ARE MARKED IN.



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CHICAGO, ILL. 60637



Negro and white neighbors.

A booklet prepared by the "Boston Herald-Traveler Corporation", entitled Boston, America's Fifth Market, purports to reflect the possible prosperity of given areas in terms of what the people are able to consume. Excerpts from two tables will be used; one will be called "Boston Area", and the other will be called "Roxbury." "Boston Area" includes combined statistics of forty cities and towns which are within a fifteen mile radius of City Hall, in Boston. It extends as far north as Lynn and Reading, as far west as Weston and Wellesley, as far south as Canton and as far east as Cohasset. The reader should remember that Roxbury statistics are included in "Boston Area" statistics and then are separated for comparison with the general area under "Roxbury." "Roxbury", in this case, includes the entire suburb, as there is no breakdown for "Upper Roxbury" alone.

TABLE I

POPULATION - BOSTON AREA AND ROXBURY, 1940.*

Nativity	Boston Area		Foxbury	
	No. of Persons	Per Cent	No. of Persons	Per Cent
Native white	1,497,625	76.8	44,274	64.2
Foreign born white	416,950	21.4	13,164	19.1
Negro	54,188	1.8	11,547	16.7
	<u>1,968,763</u>	<u>100.0</u>	<u>68,985</u>	<u>100.0</u>

*Source: Boston, America's Fifth Market, prepared by the Boston Herald-Traveler Corporation, Research Department, 1946, from Table A, and Table 17.

In this case, the salient factor is the percentage of Negroes in the Boston area and the percentage in Roxbury, alone. There are over nine times as many Negroes concentrated in Roxbury as in the Boston area.

TABLE II

MONTHLY RENT - BOSTON AREA AND ROXBURY, 1940*

Category	Boston Area		Roxbury	
	No. of families	Per Cent	No. of families	Per Cent
\$100 and up	14,672	3.0	14	.1
75 - 99	16,750	3.5	21	.1
60 - 74	27,413	5.6	65	.4
50 - 59	36,549	7.5	247	1.4
40 - 49	70,106	14.4	729	4.0
30 - 39	125,436	25.8	2,574	14.3
Under 30	195,331	40.2	14,335	79.7
Unknown	14,386	x	135	x
	<u>500,643</u>	<u>100.0</u>	<u>18,120</u>	<u>100.0</u>

*Source: Boston, America's Fifth Market, prepared by the Boston Herald-Traveler Corporation, Research Department, 1946, from Table A, and Table 17.

In the Boston area, 40.2 per cent of the families pay a monthly rent of less than \$30., whereas in Roxbury 79.7 per cent of the families pay such a rent. This is almost exactly twice as many in Roxbury as for the general area of which Roxbury is a part. As against this, 3 per cent of the families in the Boston area pay a rent of \$100. or more, whereas in Roxbury the percentage is but a negligible .1 per cent. The average monthly rent in the Boston area is \$38.80, whereas in Roxbury it is \$22.73.

TABLE III

DWELLING UNITS BY YEAR BUILT - BOSTON AREA AND ROXBURY, 1940.*

Category	Boston Area		Roxbury	
	Number	Per Cent	Number	Per Cent
1930 to 1940	32,647	7.0	100	.6
1920 to 1929	93,589	20.1	469	2.7
1900 to 1919	166,198	35.8	4,370	25.1
1899 or earlier	172,555	37.1	12,450	71.6
Not reporting	69,547	x	2,442	x
	<u>534,536</u>	<u>100.0</u>	<u>19,831</u>	<u>100.0</u>

*Source: Boston, America's Fifth Market, prepared by the Boston Herald-Traveler Corporation, Research Department, 1946, from Table A, and Table 17.

Perhaps as forceful a statistic as any is the one above which shows that although 37.1 per cent of the dwelling units in the Boston area were built before 1900, actually 71.6 per cent of these units were built prior to 1900 in Roxbury. Since 1920, 27.1 per cent of the dwelling units in the Boston area were built, whereas in Roxbury but 3.3 per cent of these units were built in the same period of time. The negligible .6 per cent of dwelling units built since 1930, in Roxbury, could mean that the limit of expansion has been reached.

TABLE IV

REFRIGERATION EQUIPMENT - BOSTON AREA AND ROXBURY, 1940.*

Type	Boston Area		Roxbury	
	Number	Per Cent	Number	Per Cent
Mechanical	282,011	57.9	4,633	25.9
Ice	193,800	39.8	12,572	70.4
Other or none	11,646	2.3	655	3.7
Not reporting	13,276	x	260	x
	500,733	100.0	18,120	100.0

*Source: Boston, America's Fifth Market, prepared by the Boston Herald-Traveler Corporation, Research Department, 1946, from Table A, and Table 17.

It would appear that in Roxbury, there are many less families who have switched from ice to mechanical refrigeration. The table shows that in the Boston area 57.9 per cent of the refrigeration equipment is mechanical, whereas in Roxbury, but 25.9 per cent is of this type. In support of this statistic, it appears that 39.8 per cent of the housewives in the Boston area still use ice, whereas in Roxbury 70.4 per cent use ice.

THE UNIVERSITY OF CHICAGO

CHICAGO, ILLINOIS

1911

TO THE PRESIDENT OF THE UNIVERSITY OF CHICAGO

AND TO THE FACULTY OF THE UNIVERSITY OF CHICAGO

THE FOLLOWING IS A SUMMARY OF THE PROCEEDINGS OF THE

MEETING OF THE FACULTY OF THE UNIVERSITY OF CHICAGO

HELD AT CHICAGO, ILLINOIS, ON THE 15TH DAY OF

APRIL, 1911.

THE MEETING WAS CALLED TO ORDER BY THE PRESIDENT

AT TEN O'CLOCK, AND THE ROLL WAS CALLED.

THE PRESIDENT THEN MADE A BRIEF STATEMENT OF THE

PROCEEDINGS OF THE MEETING OF THE FACULTY OF THE

UNIVERSITY OF CHICAGO, HELD AT CHICAGO, ILLINOIS,

ON THE 15TH DAY OF APRIL, 1911.

THE MEETING WAS ADJOURNED AT FIVE O'CLOCK.

RESPECTFULLY,
THE PRESIDENT

TABLE V
RADIOS - BOSTON AREA AND ROXBURY*

Category	Boston Area		Roxbury	
	Number	Per Cent	Number	Per Cent
Families with radio	467,025	97.2	16,617	94.1
No radio	13,398	2.8	1,038	5.9
Not reporting	20,312	x	465	x
	<u>500,733</u>	<u>100.0</u>	<u>18,120</u>	<u>100.0</u>

*Source: Boston, America's Fifth Market, prepared by the Boston Herald-Traveler Corporation, Research Department, 1946, from Table A, and Table 17.

Even in the amount of families owning a radio there is a disparity in that in Boston area the figure amounts to 97.2 per cent of the total whereas in Roxbury it amounts to 94.1 per cent of the total, or 3.1 per cent less. It comes as a surprise to learn that in a day when more than one radio in a family is a commonplace, 5.9 per cent of the families questioned in Roxbury reported not owning one radio.

Beside the evidences of a lower standard of living in Roxbury, as against the Boston area in general of which Roxbury is a part, the two tables which follow will show statistics on the Negro and Jewish populations in the neighborhood being studied, wherein it will be seen that there is not a general spread of these two groups in the area, but rather a tendency to stay together, or "ghettoize",

themselves in smaller neighborhoods. Perhaps this is also evidence of restrictive covenants in the other neighborhoods.

The following facts existed in 1940 in the Census Tracts of the area being studied, as far as population spread is concerned:

TABLE VI*

POPULATION AND HOUSING STATISTICS FOR THE CENSUS TRACTS
OF THE SIXTEENTH CENSUS OF THE UNITED STATES, 1940.

Census Tract	Total	Native white	Foreign born white	Negro	Other Races
Q-3	4,611	3,395	1,054	157	5
Q-4	3,775	2,820	944	11	0
U-1	6,357	4,488	1,534	332	3
U-2	5,939	3,860	1,148	924	7
U-5	8,810	3,292	1,984	3,523	11
U-6a	5,249	3,054	1,809	382	4
U-6b	7,248	4,879	2,340	29	0

*Source: "Population and Housing Statistics for the Census Tracts of the Sixteenth Census of the United States, 1940", as prepared by the Greater Boston Community Council.

The Jewish figures for five of these Census Tracts for the year 1942, have been compiled by the National Jewish Welfare Board, as follows:

TABLE VII*

JEWISH POPULATION IN FIVE CENSUS TRACTS IN ROXBURY, MASS.

Census Tract	War Record Cards		Russian born	
	Number	Per Cent	Number	Per Cent
U-1	68	3.8	205	4.1
U-2	14	.8	65	1.3
U-5	484	26.9	1,246	24.7
U-6a	442	24.5	1,264	25.1
U-6b	632	35.1	1,756	34.8

*Source: "Estimates of the Jewish Population of the Selected Areas of Boston", prepared by the National Jewish Welfare Board Table 3A, p.7.

The following comment is noted in the study of the National Jewish Welfare Board:

In Table 3A, the number of War Record Cards on file and the number of Russian-born persons are represented in Census Tracts for the Roxbury district. Inspection of this table indicates that the greatest number of War Record Cards as well as of Russian-born persons is found in Census Tract U-6b, constituting 35 per cent of the total number of cards and Russian-born persons in Roxbury. Census Tracts U-5 and U-6a each contain about one-fourth. Compared to these population concentrations, the Jewish population is negligible in the remaining Census Tracts. It is a pleasant surprise that both measures are practically identical."⁹

According to the figures and comments of the National Jewish Welfare Board, in its survey of Jewish population

⁹ "Estimates of the Jewish Population of the Selected Areas of Boston", prepared by the National Jewish Welfare Board, p. 8.

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in this area, and supported by the observations of the writer while working in this area, the greatest concentration of Jewish population in this area is found in Census Tracts U-5, U-6a and U-6b. In Table VI it will be seen that the greatest concentration of Negroes in this area is found in Census Tract U-5. It is significant that most of the complaints of incidents emanate from the area of Census Tract U-5, whereas in Census Tract U-6b, where only 29 Negroes were counted in the 1940 Census, almost no incidents are reported. On the other hand, Census Tract U-6a, where 382 Negroes were counted in the 1940 Census, has several sensitive areas, these being where the Negroes have begun to move in. One of the directors of the Roxbury Y.M.H.A., located in Census Tract U-5, told the writer that once that institution drew its greatest numbers from Census Tract U-5, and that was the reason for obtaining the building in the location where it is. However, the population picture changed gradually so that now this institution draws less of its numbers from Census Tract U-5, and more from Census Tracts U-6a and U-6b. Although once it was considered centrally located, with respect to the concentration of the Jewish population in Roxbury, now it is actually to one side of the concentration. As a matter of fact, this same man averred that many of his members had moved from Roxbury altogether, and that actually the Roxbury Y.M.H.A. had many members in Brookline, these

being former residents of Roxbury who kept up their membership for sentimental reasons.

It can be seen that the combination of inferior housing, crowded living conditions and the fact that unlike groups are living in close proximity without any preparation being made for conditioning of their feelings, can lead, as it has led, to areas of tension.

CHAPTER IV

SELECTED ACTIVITIES OF THE COUNCIL ON COMMUNITY AFFAIRS OF
UPPER ROXBURY, APRIL - OCTOBER, 1947.

At this point, where the more important activities of the Council from April 16 to October 8, will be discussed, it may be opportune to restate the purpose of this study. It will be recalled that conclusions are based on the three following questions:

1. What methods were employed to stimulate community leaders to group themselves together into an action committee?
2. What resources were available and used?
3. What was the nature and extent of neighborhood participation?

Some narrative will be necessary to the sense of the study.

The following chart will show the outstanding events of this period, as regards Council's activities:

CHRONOLOGICAL CHART OF EVENTS, APRIL 16 - OCTOBER 8,
1947*

Date	Event
April 16	Meeting of the chairmen of the Educational and Social Action Committee of the Council on Community Affairs of Upper Roxbury, the Director of the New England Regional Office of the Anti-Defamation League and the writer.
April 23	Meeting of the Planning and Resources Committees of the Council on Community Affairs of Upper Roxbury, with the writer attending; held in the afternoon.
April 23	Meeting of the membership of the Council on Community Affairs of Upper Roxbury, at which the writer was introduced; held in the evening.

THE [illegible] OF [illegible]

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- April 30 Meeting of representatives of the F.E.P.C., Jewish Community Council, Anti-Defamation League, Urban League, St. Marks Social Center, Y.M.C.A., and Y.M.H.A. Advisory Committee formed.
- May 5 Meeting of the Resources Committee of the Council on Community Affairs of Upper Roxbury and the writer, at the Roxbury Y.M.H.A.
- May 6 Meeting of the Advisory Committee to the Council, and the writer, at the offices of the Anti-Defamation League.
- May 16 Letter sent out to community leaders, chosen because of interest which they had shown in the past and because of the position they held in the community, in the name of the Council, inviting them to attend a meeting on May 27, in the Roxbury Y.M.H.A.
- May 16 - Series of informal meetings between Council
May 26 officers and the writer, to gauge returns from the letters sent out on May 16, to coordinate the activities of the various committees and to decide on the format of the brochure to be passed out at the meeting of May 27, (see Appendix).
- May 27 Meeting of community leaders, in order to present a summary of the problem in Roxbury, explain what the Council is prepared to do and ask for suggestions and volunteer assistance.
- May 29 Letter composed by the writer and edited by the officers of the Council, to be sent out to those who attended the meeting of May 27, encouraging their volunteer assistance.
- June 6 Press notices prepared by the writer, and sent to the local press, publicizing "Roxbury Children's Day", an undertaking of the Council.
- June 6 - Series of meetings between various officials
June 16 of the Mullins and Penansky Theatres Corporation and the writer, culminating in the Council's obtaining the "Humboldt" and "Rivoli" theatres for use during "Roxbury Children's Day."

- June 9 Meeting of the Council officers and the writer with the Roxbury Ministerial Association.
- June 11 - Series of meetings between the writer and
June 16 the managers of the "Humboldt" and "Rivoli" theatres, the captain of the local Police Precinct Station, (in order to obtain police protection in these theatres on "Roxbury Children's Day"), and some candy jobbers, (in order to obtain a suitable supply of inexpensive candy to pass out to the children attending the parties).
- June 17 "Roxbury Children's Day" held under Council auspices, in the "Humboldt" and "Rivoli" theatres, in Roxbury, Mass.
- June 23 Meeting of the Executive Committee of the Council and the writer at which the writer was made secretary of the combined Education and Social Action Committee.
- June 23, et. seq. Meetings of the writer with members of the Board of Education, members of the Parks Commission and the captain of Police Precinct Station #9, in Roxbury.
- July 30 Open air motion picture showing in Horatio Harris Park.
- July 30 Meeting of Council officers and the writer, immediately following the showing.
- August 1 Letter sent out to Council members, composed by the writer, inviting them to a meeting to discuss the next open air showings in Roxbury parks.
- August 7 Meeting of Council members to decide on work to be done by Council membership in advance of the next open air showing.
- August 13 Open air motion picture showing in Horatio Harris Park. A member of the Parks Commission and two Roxbury clergymen attended.

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August 20	Meeting of Council members to plan for next open air showing. Newspaper release prepared by the writer and sent to the press of Roxbury and Boston, Mass.
August 27	Meeting of Council members to review work done to date for the next open air showing.
September 4	Open air motion picture showing in Moreland Park.
September 5	Feature story, prepared by the writer and sent out to the press of Roxbury and Boston, Mass. on the story of the open air showings of the Council, (see Appendix). Several papers featured this release either on the front page, or the editorial page.
September 11	Meeting of Council officers and the writer, to evaluate activities to date.
September 18	Meeting of Council officers, the Director of the New England Regional Office of the Anti-Defamation League, the writer, a second-year student of the Boston College of Social Work and his faculty adviser, to discuss and arrange for the student's placement as a field worker within this Council's framework.
October 8	Meeting of Council members at which reports for the season were read, and the new field worker was introduced.

* It has been deemed unnecessary to enumerate the countless telephone calls made between the writer and various Council officers and members. It has also been deemed unnecessary to make special note when courtesy letters were sent, on Council stationery, to the officials of the Mullins and Penansky Theatres Corporation, the managers of the "Humboldt" and "Rivoli" theatres, Council members who carried out specific projects and the captain of Police Precinct Station #9 after each event for which police protection was supplied, thanking each of them for what had been contributed.

In this chart of events, the important dates are those of April 16 and 30, May 27, June 9, 17 and 23, July 30, August 13, September 4 and September 18.

On April 16, the chairmen of the Education and Social Action Committees of the Council on Community Affairs of Upper Roxbury, met with the Director of the New England Regional Office of the Anti-Defamation League and the writer to discuss ways and means which might be employed to revitalize the Council. The chairmen had been empowered to speak for the Council officers. Reasons for the Council's having languished were discussed, and it was agreed that lack of specific action undertakings had probably caused disinterest among the Council members. It was also admitted that several meetings had been held, the previous fall, but no action was undertaken after these meetings, and that as a result some pessimism had been expressed among the Council's members as to the possible effectiveness of the Council. In reviewing these meetings, it was noted that the first meetings were well attended, but that attendance dropped off toward the end, a possible demonstration of disinterest on the part of the members. It was also admitted that there was a general lack of focus on the part of the Council's officers and members just now, but that the need for action in the Upper Roxbury area was very great. In evaluating possible approaches which could be made to the residents of Upper Roxbury, it was decided that to re-vitalize this Council

would be more valid than to form a new one, as many prominent people in the area had been identified with the Council at its inception and it would be difficult to get them to bring their loyalties to still another Council in the same area. At the same time, the Council had already received some publicity which had created a favorable opinion of it in the minds of many residents in Upper Roxbury.

In order to stimulate the formation of action committees, the League's director outlined a list of resources which his organization could make available to the Council and also a list of possible activities which could be undertaken with these resources. These activities included both educational and recreational undertakings. The resources included books, films, pamphlets, lecturers, etc., which could be applicable to an educational undertaking, and also films, pamphlets, posters, etc., which could be applicable to a recreational undertaking. Furthermore, so that the Council would enjoy status in its community, it was agreed that when these resources were implemented in any given situation where action was taken, this would be done in the Council's name.

Although the writer was accepted as an ex officio member of the Council, in order to be able to work in the Council's name, it was agreed that in order to evoke membership participation, all suggestions on activities would be presented to the membership by committee chairmen and not by

the writer. In this way, it was thought that the membership would not begin to feel that outside agencies were foisting their own particular programs on them.

There were other organizations which had other resources which could be used by this Council. Some of these organizations could offer meeting space in the Roxbury area, some could offer motion picture equipment, others their office facilities, others the services of their director of activities, and all could bring to the Council the loyalties of those in Roxbury to whom they could appeal. As an example of this latter, the Urban League could appeal to a segment of the Negro population, whereas the Jewish Community Council could appeal to a segment of the Jewish population, and both could bring the loyalties of their adherents to the Council on Community Affairs of Upper Roxbury. It was therefore agreed that the F.E.P.C., Jewish Community Council, St. Marks Social Center, Urban League, Y.M.C.A., and Y.M.H.A., would be invited to send representatives to a meeting on April 30. In order to have people who could act in behalf of their societies, it was further agreed that wherever possible the executive director would be invited. At the meeting, these people would be invited to join an Advisory Committee to the Council. By having these representatives together in such a committee, it was felt that the resources of each society could be made immediately available to the Council at the request of the

Council's representatives. It was also felt that this same committee could assist the Council's work by being able to give experienced advice.

These leaders were obtained by the personal contact of the League's director with the directors of the other agencies with whom he was friendly. He outlined the need which existed in the neighborhood which the Council would serve, and the possible usefulness the Council would have in meeting this need. He was able to bring his assurance of the worth of this Council to whomever he spoke, because of his favorable contacts with some of the Council officers, and his knowledge of their desire to work on action projects in the neighborhood, and also their ability to enlist the cooperation of residents of the neighborhood. Therefore, when these officers approached the people to whom the League's director had spoken, the way was paved for their favorable reception, and in each case either the executive director, or his representative, came to the meeting of April 30. In certain other cases, a tie-in already existed in that the chairman of the Social Action Committee of the Urban League, who lived in Roxbury, was the Council's secretary, and the director of the St. Marks Social Center, a Negro center in Upper Roxbury was a member of the Council and his wife was the chairman of the Social Action Committee of the Council. All these contacts and connections were therefore acted upon, and resulted in a well attended meeting

and a successfully formed committee.

Meanwhile, the Education and Social Action Committees combined themselves into one committee, in order to be able to work more efficiently, and with the assistance of the League's director, had worked out on paper a list of activities to present to the membership for acceptance, revision and action. The Planning and Resources Committees had also worked out on paper possible activities and also all neighborhood resources available.. These included the names of schools and their principals, churches and the clergymen, centers and the directors, etc. The membership had voted on holding a theatre party, and so this project was the one taken up with the Advisory Committee.

Present at this first meeting of the Advisory Committee, held on April 30, were the executive officers of the Anti-Defamation League, F.E.P.C., Jewish Community Council, St. Marks Social Center, Urban League, Y.M.H.A., and representatives of the Y.M.C.A. They were made acquainted with the Council's set-up by members of the Executive Committee of the Council who were also present. The desire of the Council's membership to have a theatre party was presented, and the members of the newly formed Advisory Committee agreed that this would be an admirable undertaking and that they could assist here. The date of June 17 was proposed as one which the membership might accept as it was "Bunker Hill Day", a school holiday. Each representative

The American Medical Association is a non-profit corporation organized for the purpose of promoting the science and art of medicine and the health of the people. It is composed of members who are physicians, dentists, nurses, and other health care professionals. The Association's primary purpose is to advance the medical profession and to improve the health of the community. It does this by publishing the Journal of the American Medical Association, which is one of the most respected and influential medical journals in the world. The Journal contains articles on a wide range of medical topics, including clinical research, public health, and medical education. It also provides information on the latest medical technology and on the activities of the medical profession. The Association also publishes other journals, such as the American Journal of Public Health and the American Journal of Nursing. In addition, the Association has a number of other programs and services, including a medical library, a medical museum, and a medical school. The Association is also involved in a number of other activities, such as the promotion of medical research and the improvement of medical education. The Association's efforts are aimed at improving the health of the community and at advancing the medical profession.

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present on the Advisory Committee declared that his group would go along with the project of a theatre party in Upper Roxbury, and would contribute whatever resources of his society would be necessary for the successful culmination of this project. The only qualification attached was that the Council supply the people to carry on the actual physical work. The Council therefore had available the resources of the societies represented by the members of the Advisory Committee.

These resources were implemented on June 17, when on that date theatre parties were held in the "Humboldt" and "Rivoli" theatres, in Upper Roxbury. Each society represented on the Advisory Committee, rendered assistance where it could on this project, in publicizing it, supplying needed material where it could and in contributing to the financial success of the undertaking. The interest of these societies was instrumental in acquiring use of these theatres without rental charge. The Council supplied committees to work in the theatres, passing out the gifts to the children and keeping order. Police protection was supplied without charge.

Neighborhood participation was evoked to the extent that both theatres were overfilled. As these two theatres are the ones which service the neighborhood, it can be assumed that some attempt at measuring audience potentials had been made by the business people who owned them. It

can also be assumed that the audience capacity of these two theatres would make a fair measuring standard for neighborhood participation in events taking place therein. In this case, therefore, neighborhood participation can be said to have been as great as could have been produced.

The films showed were "Teamwork", "The House I Live In", and "The Springfield Story." The managers of each theatre were able to supply comic films which were sandwiched between each of these films, as were some sports films also. The program ended with the singing of the "Star Spangled Banner", also produced on a film.

The Anti-Defamation League was able to supply a comic book, "Three Pals", which was passed out to the children by committees from the Council. Other literature which was felt would appeal to youngsters between the ages of 8 - 14, was also contributed by the League and passed out to the children. Many children requested extra copies to take to a brother or sister who couldn't attend, or to take to the teacher at school. Some exchanged pieces of literature with different pieces held by neighbors. Candy was passed out at the same time. It was noted that almost no literature was discarded on the streets around the neighborhood. Audience reaction to the film, and comments made after the showing seemed to indicate that the children had identified themselves with the moral aspect of the subject matter presented. The aggressive characters in the films were looked

upon as being villainous, (especially in "The Springfield Story"), and not to be emulated.

The meeting of May 27 was held in order to swell the ranks of the Council's membership by allowing a forum for the discussion of the neighborhood's problems and asking for volunteers to undertake the projects which it was hoped would be proposed at this forum. These volunteers would be asked to join the Council.

In that the Council was somewhat in a disorganized state, previous to this meeting, it was felt that this was an undertaking in which "outsiders" could participate without resentment from Council membership. Therefore, the main planning and carrying out of the program were undertaken by the members of the Advisory Committee and the writer. This arrangement was presented to the Executive Committee of the Council and accepted. Therefore, the available resources were being used and the Council was identified with the project. It can be seen that enough interest in the Council's success had been stimulated among the members of the Advisory Committee to prompt them to contribute individual assistance. Some of the societies which these members represented were carrying on a program of activity in this area, (Y.M.H.A., Y.M.C.A., St. Marks Social Center), and some of the other members happened to live in or near the neighborhood anyway, so that their identification with this project gave it dignity and status.

These members of the Advisory Committee, and the Council's president, who chaired the entire proceedings, presented the problems of the neighborhood in a sociodrama. This sociodrama was a presentation of the problems in the Upper Roxbury area as they appeared to members of the Advisory Committee. These included the representative of the Urban League, (also the Council's secretary), the Council's chairman, the executive director of the Roxbury Y.M.H.A., (in whose building the meeting was held), the executive director of the St. Marks Social Center, (in Upper Roxbury), the representatives of the Y.M.C.A., (who had been carrying on recreational projects in this neighborhood), and the writer. This presentation took on the aspect of a discussion between these several people of certain incidents which had taken place in Upper Roxbury. An attempt was made to delineate the possible meaning of these incidents, and what the final outcome might be. At the end of this discussion, the Council's chairman addressed the audience and asked for suggestions on activities which they thought could be undertaken to ameliorate the conditions of tension which just had been discussed. It happened that some of the incidents discussed were already too vividly known to some of the people present, as they had been the victims. One of the faults of this presentation was that those who came in late, could not understand the sense of it. Another fault was that it was an over-long presentation

The first part of the book is devoted to a general
introduction of the subject and to a survey of the
main results of the theory of the Laplace transform.
The second part is devoted to the study of the
properties of the Laplace transform and to the
application of the transform to the solution of
differential equations and to the study of the
convergence of the series of functions.
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of material already familiar to most of those present. Hostility was met at first, on the part of several of those present. This hostility was overcome through an appeal to the group based on problems of discrimination and prejudice which each of these minority groups faced. An appeal was based on the common problem factors and through this method greater identification with each other took place and made for reduced hostility and tension. This process involved attempting to help them identify with each other in common problems, thereby reducing mutual distrust and suspicion, and attaining greater solidarity.

Prior to the meeting of May 27, the Educational and Social Action Committee had worked out with the director of the Anti-Defamation League's office, a proposed program of activities which they were prepared to undertake, to help in counteracting the negative trends in the neighborhood. A letter, composed by the writer, and revised by the Advisory Committee, had been sent out to a list of neighborhood leaders compiled by the Resources Committee of the Council. This letter was signed by the members of the Advisory Committee, in the names of the organizations which they represented, in order to lend dignity and stature to the appeal in the letter. The stationery used bore the Council's imprint. This letter was mailed to 150 picked people in Upper Roxbury. After the mailing, this list was divided among the members of the Advisory Committee, accord-

ing to which was thought to bear the closest relationship to the person being solicited, and these committee members each got in touch personally with the list of people he was given, in order to encourage attendance at the meeting of May 27. Furthermore, it was also decided to send a Night Letter the night before the meeting, to the forty most desired people. The expense for this was shared by each agency represented on the Advisory Committee. These forty people were chosen in part for their position in the community and in part because of expressions of a desire to help which they had voiced when the Council had been organized, last fall. Some of these were teachers in the schools of the locale, who seemed to have sympathetic feelings towards the injection of intercultural education in the curricula of the schools. Some were heads of the local neighborhood offices of various social agencies, such as the Children's Center. Some were the local representatives of organizations which did not have an office location in this neighborhood and were felt to be sympathetic to Council projects, such as the American Jewish Congress. Clergymen of the three faiths were included. The truant officer who worked in this area, was included, as were also some of the officers in Police Precinct Station #9, who lived in the area which the Council wished to serve. Still others were included because of their social status which it was felt would lend dignity to the occasion. It was also felt that

the presence of these forty selected persons would further the cause of the Council. A multi-page brochure explaining the Council and outlining what it was prepared to undertake, was prepared (see Appendix), using talent within the Council for the drawings, paper contributed by the societies represented by the Advisory Committee, and also the office machinery of some of these offices.

The letter plus the personalized appeal and the sending of the Night Letter, resulted in over 100 people attending the meeting. Here again, neighborhood participation is rather difficult to measure. However, if it will be remembered that this meeting was planned primarily to add to the Council's membership, and to be able to appeal to a group willing to undertake some projects, then it can be seen that a great deal of participation was evoked. The fact that forty Night Letters were sent out indicates that that figure, in the minds of the people on the scene, was what they considered the optimum.

All resources were again made available by the societies represented on the Advisory Committee, and implemented according to the need in the individual instance.

During this same period, a meeting was held, on June 9, of two officers of the Council, the writer and the members of the Roxbury Ministerial Association in order to try to create rapport between them and the Council. Experience with the educators in the neighborhood brought out

that in general their reaction to the problems of the neighborhood was that they were being magnified, and that the best technique to use was one of silence, i.e., not to discuss these problems at all. To quote from a conversation held by the principal of one of the neighborhood schools and the writer, the principal stated, "The less said about these incidents the better. If you go around talking about them, you will only make people more conscious of them; if you say nothing it will go by unnoticed and be forgotten. After all, a child does not try to put beans up his nose until he is told not to. If beans in noses were not mentioned to children, not so many would be led to experiment." Experience with the police was that in their opinion it was all "kid's stuff"; it had always been a dynamic in the make-up of the neighborhood, and no amount of social therapy would ameliorate this condition of tension and the amount of incidents taking place. To quote from a conversation had by an officer in the local police precinct station and the writer, "Lots of people have been here to make studies. None of them have done anything, and they are not going to. When I was a kid here, these same things went on. They are going on now, and they will still be going on when my kids are grown up. It's one of the things about this neighborhood which will never change." As these attitudes on the parts of these two groups were well known to the members of the Council, it was felt that the best

professional group to call on for cooperation would be the clergymen.

The presentation of the Council's aims was made by the Council's secretary. Antagonism was displayed by the clergymen when she had finished. Many expressed disbelief to the statement that there had been a rise in the number of incidents in the neighborhood. One of the questions asked most often was, "Of what religion are these boys doing the attacking, and those being attacked?" Inability to answer this accurately seemed to imply to the clergymen that factual material was lacking. The president of the association addressing the group said, "Whose children are these? My children aren't in this at all. I know because I have asked if any had racial or religious intolerance, at an assembly, recently, and they told me they did not have any." Identification with this Ministerial Association was finally effectuated by demonstrating some of the resources which the Council was able to use, among them being a group of songs on religious and social understanding, and amity. Printed material bearing the words, "Catholic, Protestant, Jew", under pictures showing a group of children or adults cooperating on a project seemed to evoke appreciation. The Unitarian and the Methodist clergymen expressed a desire to participate more closely with the projects of the Council, and the group in general agreed to publicize "Roxbury Children's Day", on their bulletin boards. It had been hoped

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CHICAGO, ILL.

TO THE PRESIDENT OF THE UNIVERSITY OF CHICAGO

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the proposed extension of the term of office of the President of the University of Chicago. I am very glad to hear that the Board of Trustees has decided to extend the term of office of the President to four years. This is a most desirable change, and I am sure that it will be of great benefit to the University. I am also glad to hear that the Board has decided to extend the term of office of the Vice-President to two years. This is also a most desirable change, and I am sure that it will be of great benefit to the University.

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that their participation in assistance at the scene of incidents, by allowing themselves to be put on call in case of an incident, and to report to the scene of an incident, would be agreed to. This did not meet with their acceptance.

The meeting of June 23 has been referred to as one of the more important ones. This meeting did not involve implementing resources, or evoking neighborhood participation. It was called in order to simplify protocol, in the face of the approaching vacation period, when many members would be away, in order that the writer could still carry out an effective summertime program. This was done by making him secretary of the Education and Social Action Committee, and by deciding that the Advisory Committee would in the future act in an advisory capacity to the Education and Social Action Committee of the Council, and that these two committees would meet jointly.

One of the resources available to the Council which had not been implemented was extended use of the schools. This involved organizing a volunteer corps of adults who would act as supervisors on the school grounds when projects were being carried out, and not enough participation was evoked to accomplish this. Methods employed to stimulate interest were first of all to get permission from the School Department to use specific school grounds after school hours, and then to announce this to the membership at a meeting with the request that names be submitted of people who would

like to participate. All members claimed that the vacation period and personal duties prevented the possibility of being able to sign up for a planned and specified time. This could not be organized loosely, but had to be submitted in writing to the School Department, including a list of names and the hours reporting. Neither the Council nor the Advisory Committee could underwrite the expense of a hired supervisor, and the city could not supply one, so this project was not realized. Beside its being too late to integrate the work schedule of an extended use of schools program with the work and vacation schedules of the Council members, no program had been worked out by the Council which could have been presented to the local school authorities themselves, for inclusion in classroom work, or in projects taking place after the classroom periods. Insufficient identification had taken place between the school authorities and the Council to create a degree of respect sufficient to encourage the local school authorities to cooperate on Council projects which could take place in the school buildings or on the school grounds.

In order not to allow the Council's activities to languish during the summer, and in order to be able to give the Council some "momentum of accomplishment", the writer acting in his new capacity as secretary of the Education and Social Action Committee, organized a series of outdoor movies in parks, at night. Three projects were

planned and they took place on July 30, August 13 and September 4.

The resources needed were motion picture equipment and operator, films, mimeograph paper, a mimeograph machine, police protection, adult supervision and license to use the park.

16 MM motion picture projectors and screens were known to be used by four different groups in the neighborhood. However, one of these was fixed into an auditorium and could not be removed. Each of the other three were used in succession. In this way, not only was participation evoked, but also identification.

In each case, the obtaining of the license was comparatively simple, requiring but a written request to the Park Department. The affirmative answer to this request constituted sufficient license and was also the medium by which police protection was requested. In each of the showings, adequate police protection was given.

The Anti-Defamation League maintained a film library which was made available for these projects. The League also made available a great deal of printed material suitable for passing out to children, as well as some for adults. Mimeograph paper was made available by the other societies represented on the Advisory Committee and the writer was able to use the office equipment of the Anti-Defamation League.

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Prior to the July 30 project, the writer and a Council member arranged for the projector and operator. A committee of adults from the Council agreed to supervise and assist. A stencil was cut announcing the coming project, and 1000 mimeographed sheets were prepared for distribution in the neighborhood. Council members took supplies of these sheets into the local grocery stores, and the grocers agreed to put one into each bag. Others took supplies of these sheets and passed them out to children in the neighborhood. On the night of the project, several hundred children and adults congregated for the showing in about the same proportion, racially, as that which existed in the neighborhood. Excitement ran high. After the showing got under way, the machinery broke down and so it had to be discontinued. The showing of August 13 was announced.

Prior to the August 13 project, a meeting of Council members was called to decide on work to be done in advance of the showing. At this meeting it was agreed that 500 mimeographed sheets would be sufficient, and the members present mapped out the neighborhood, giving each other certain streets and places to cover with these announcements. The date when these announcements would be ready and the method of delivery to these members was agreed upon, and carried out. This time, two clergymen attended the meeting. They participated in the planning for the August 13 project, and they also requested another project to be undertaken

in a park directly across the street from a synagogue which had been desecrated several times in the past. The members voted on carrying out such a project on September 4.

This time, a different society's equipment and operator, were used. Again, neighborhood participation was remarkable, several hundred turning out. It was again noted that the proportion among the racial groups seemed to be similar to that which existed in the neighborhood.

Present also at this showing, was a member of the Parks Commission. This man expressed his enthusiasm in terms of cooperation between the Commission and the Council on future projects. He offered such things as a loudspeaker system, floodlights, etc., and the men to install them if it would be possible to do so at the location of a project.

This time a great deal of printed material, including again the comic book, "Three Pals," and also the one "They Got the Blame", were stamped with the Council's name and passed out to the audience by giving supplies to some of the children present with the request to pass them out. None of these were left in the park area after the showing, and very few were discarded in the streets.

For the showing of September 4, only 250 announcements were prepared. This time the writer experimented with distribution by taking the announcements into the area of the neighborhood where the project was to be undertaken, the day before the showing, and by paying several boys with

some small change, getting them to place an announcement in the doorway of each home.

Again, there was a large turnout of several hundred people. Equipment of the last remaining group known to possess it was used. The same printed material was passed out as previously, because this was another audience in a different neighborhood in the area. The same evidence of the material's going into the homes was noted, as very little was discarded.

On all three occasions of the outdoor showings, there were resources available from a few different city-wide agencies as well as resources from local neighborhood societies. In each case, the available resources were implemented. In each case, also, neighborhood participation was excellent, and the audience resembled the proportion of racial groups which existed in the neighborhood.

In no case was equipment damaged, nor was any attempt made so to do by children in the audience. In every case, adults approached those in charge of the project, to inquire the name of the organization which had undertaken to supply this, and to thank this organization, (the Council), for bringing such a program into the section. Many voiced the hope that such projects would be repeated. The executive director of one of the social centers of the neighborhood tentatively made plans for weekly outdoor showings in his neighborhood next summer, using his own

equipment. The Jewish synagogue situated across the street from the project of September 4, had been desecrated on each Yom Kippur for the past 17 years. It was noticed that on Yom Kippur of this year, no such desecration took place. The bearded elders who attended classes and functions in this synagogue had been the target of pebbles thrown by the children of the neighborhood, and this stopped also.

One resource which the Council doubted it could exploit, was the daily newspapers, both of the metropolitan and also of the Roxbury area. However, a noticeably growing amount of publicity was accorded the Council and its projects. This publicity grew with the progress of projects. Two newspapers gave publicity to the meeting of May 27, four newspapers gave publicity to "Roxbury Children's Day" on June 17, and eleven papers gave publicity prior and subsequent to the showing of September 4. The writer prepared all the news releases.

As a matter of fact, the writer prepared a feature story, on September 5, on what the Council had been attempting to do during the summer of 1947, (see Appendix), and sent it out to all metropolitan papers. Four of these papers carried the release as written, one using it as a featured editorial on the front page, and several using excerpts in their editorial pages.

It was the consensus of opinion that in neighborhoods

where the outdoor movie projects were carried on, the most amelioration of tension was noted. As there was no sure way of reporting incidents, no statistics are available as to the decrease, or increase, of incidents in the area. Therefore, this can only be classified as a categorical observation, and not as a true statistic.

However, recognition of the validity and appeal of the Council's activities came from several sources. Delegations from a Brookline group, a Cambridge group and a Dorchester group attended the showing of September 4, to observe how such a project was undertaken. And, Boston College's School of Social Work requested that a second year student be given the opportunity of continuing the work with the Council. This was arranged at a meeting in the offices of the Anti-Defamation League, September 18, among officers of the Council, the League's director, the student himself, his faculty adviser and the writer.

The membership meeting of October 8, held in a church vestry this time, was the best attended of any in the Council's history.

CHAPTER V

SUMMARY AND CONCLUSIONS

This thesis was undertaken to study the dynamics involved in re-vitalizing the Council on Community Affairs of Upper Roxbury, from April to October, 1947, in order to determine (1) what methods were employed to stimulate community leaders to group themselves together into an action committee, (2) what resources were available and used, and (3) what the nature and extent of neighborhood participation was.

Before interpreting the data secured from the field reports of the New England Regional Office of the Anti-Defamation League, reports of the Council on Community Affairs of Upper Roxbury and interviews which the writer had with persons who had been involved in inter-racial or inter-religious friction, the philosophy and development of the Anti-Defamation League were presented in order that the reader might have a better background towards understanding the approach to the community activities studied.

The writer referred to authorities in the fields of population trends and land use in Colonial and modern Boston, in order to trace the movement of the Jewish and Negro groups in Boston since Colonial times. Some of the reasons for the settlement of Jews and Negroes in the Roxbury suburb of Boston were developed.

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Some of the outstanding activities of the Council on Community Affairs of Upper Roxbury for this period were discussed in order that the reader might know in general the type of activities which were undertaken and in order to also demonstrate how the "momentum of accomplishment" could invigorate cooperation on the part of Council members.

The working together of the various groups in the community was achieved through correspondence, telephone calls and developing common interest projects. At all times, whenever any material was passed out, or used, this material was applicable to all groups involved and was not prepared for the exclusive use of any particular group. This cooperation was initiated through activating the Council on Community Affairs of Upper Roxbury, by the Advisory Committee which was made up of the heads of several social agencies in Boston. The identification of these agencies with the Council was another factor which inspired cooperation of the members of the Council. The writer contacted leaders of the Council on Community Affairs of Upper Roxbury in order to arrange for activities. He also contacted any of the city's agencies which might be involved, such as the School Department, Parks Department, or Police Department. These Council leaders then stimulated interest in the problems of inter-racial and inter-religious tensions, on the part of the Council membership. Meetings were called, the problems were discussed, activities were

suggested and agreed upon for joint undertaking.

The technique of helping minority groups to identify with each other lay behind the content of leaflets, motion pictures, posters, etc. This technique was also used at meetings by pointing up that the members shared common problems of prejudice and discrimination. It was also stressed that discrimination against any one group threatened the security of all the groups, and that such discrimination also weakened the social fabric.

Community recognition of the efforts of the individual Council members through newspaper publicity initiated by the writer seemed to inspire the members to greater activity. There seemed to be an inter-relationship between personal recognition and inspiration to work. Therefore, it is the writer's opinion that this technique for stimulating participation is a valid and effective one.

The resources which were available and used were films, posters and leaflets of the Anti-Defamation League, office facilities of the agencies represented by the members of the Advisory Committee, meeting halls and motion picture equipment of organizations in Upper Roxbury, such as the B'nai B'rith Lodge, the St. Marks Social Center and the Roxbury Y.M.H.A.

The nature of neighborhood participation involved bringing together groups of people in the community from the various racial and religious components, in an attempt

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to get them to meet together in a friendly atmosphere in which their common problems of discrimination and prejudice could be presented through motion pictures, lectures and special printed material. This provided the means by which identification of one group with another was fostered.

The extent of neighborhood participation was felt to be large. This was particularly evident at the community meeting held a month after the writer began to work on this project, the theatre parties which were held the month following the meeting and the series of outdoor motion pictures which were shown in the parks during the summer period. All groups in the community were well represented.

An evidence of success was the fact that there was no further desecration of the synagogue which previously had been badly desecrated very often, and especially on the Yom Kippur holyday. Another evidence of success was the large amount of community recognition which was finally accorded the Council, its members and its undertakings, in the newspapers both local and metropolitan, daily and weekly.

Still another evidence of success was the fact that the Boston College School of Social Work requested that one of their second year students be allowed to have a placement with the Council on Community Affairs of Upper Roxbury, in which he would have the opportunity of undertaking work similar to that undertaken by the writer.

Ways in which the Council aided were in providing

education through lectures at membership meetings, opportunities for joint discussion and for joint recreation. Free participation was invited at all times, of all the people in the community.

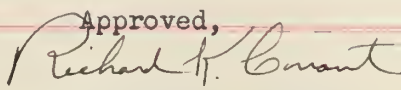
Some of the failures were the inability to get the cooperation of the teachers and the clergy. This was due in part to the fact that the Council had not prepared a brief of facts concerning tensions in the neighborhood. This was due also, in the case of the teachers, to the fact that no program was developed and presented to the teachers which could be integrated into their classroom work. In the case of the clergymen, some cooperation was noticed toward the latter part of the summer because of the evident success of the outdoor motion picture showings. The universality of appeal of the "tolerance" film which was always injected in the program of the evening inspired two clergymen to request a showing in the park across the street from a synagogue which had been the object of much desecration. The lack of desecration to this synagogue after the showing was reported to the Ministerial Association which took cognizance of this fact.

Another reason for failure in the beginning was that interest lagged because nothing effective had occurred through the efforts of the Council in earlier months, hence there was pessimism regarding future effectiveness. Feeling among the members was that activity would only be

confined to ineffective discussion, and no action. However, the succession of well attended outdoor showings of motion pictures stimulated greater interest and participation on the part of the Council members. Community recognition, as referred to above, also inspired interest and participation on the part of the members.

Still another reason for failure was neglect on the part of interested Council members to prepare a schedule of work for volunteers who could supervise activities in school yards during the summer period, in time to coordinate this schedule with the work and vacation programs of the members.

In conclusion, the writer feels from this experience that certain principles used in this project might be effectively adapted in projects of a similar nature. These include public recognition of the leaders in the fight for tolerance and amity, bringing together of the various groups in a friendly atmosphere in which they can share experiences in common problems of discrimination which can be dramatized, and helping each group to know the other in an understanding way. Through these methods, identification with one another may be achieved and hostilities reduced. But, it is the writer's feeling that there is no blueprint for the cure of social problems. When a group, or community, works out its own problems and comes to its own decisions, the best type of action results.

Approved,

Richard K. Conant
Dean

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APPENDIX





Council on COMMUNITY AFFAIRS

SOCIAL ACTION EDUCATION

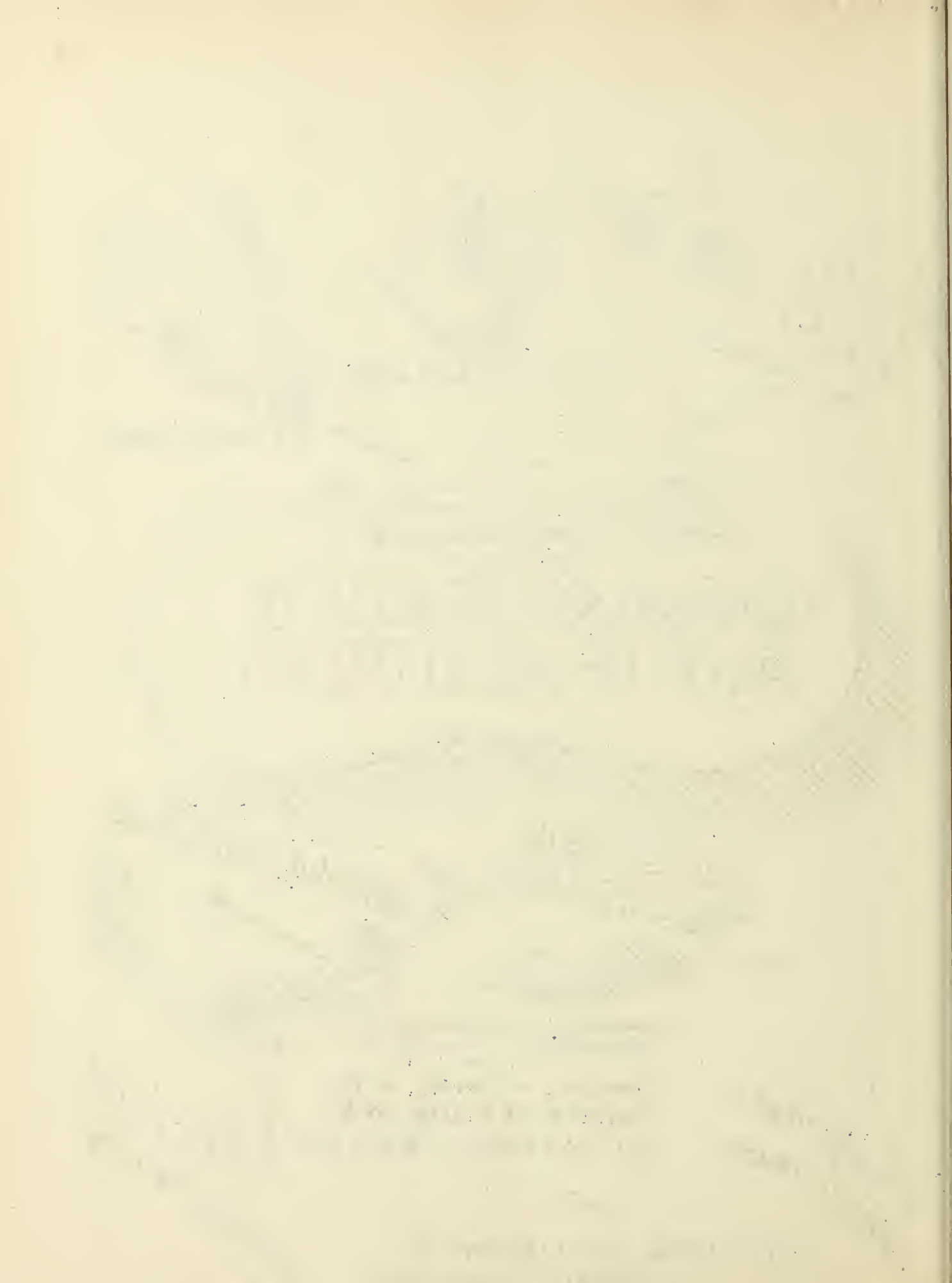
ADVISORY COMMITTEE

YMCA, YMHA, ADL
URBAN LEAGUE, J.C.C.
ST. MARKS CENTER

*Program
SERVICING*

for
GROUPS, CHURCHES,
SOCIAL - CIVIC ORGNS.

*Project
DEVELOPMENT*



THE COUNCIL ON COMMUNITY AFFAIRS
OF
UPPER ROXBURY

WHAT IS IT? --

An organization made up of representatives of community groups and interested individuals from the Roxbury Area.

WHY IS IT? --

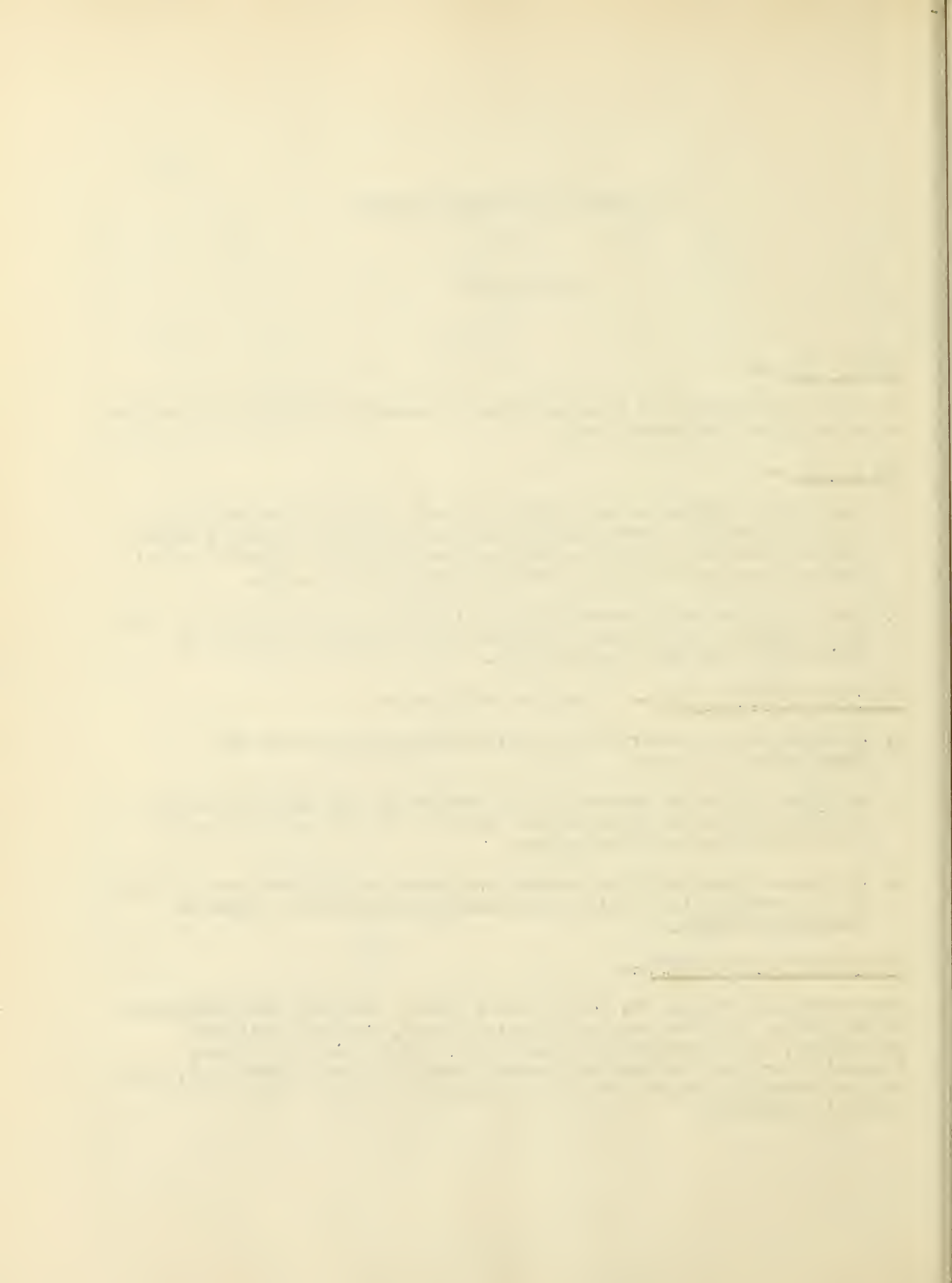
1. Roxbury has problems - not totally different from other neighborhoods - in getting proper recreational facilities, good street lighting, better police protection, regular garbage and trash disposal, improving racial and religious understanding, developing neighborliness, etc.
2. People from the neighborhood felt that they had some responsibility for their community and decided to organize to do something definite in cooperation with other organizations.

WHAT DOES IT HOPE TO DO? -- (From the Constitution)

1. To create closer cooperation and better understanding among the inhabitants of Roxbury.
2. To enlist the active cooperation and service of each and every person and group within the upper Roxbury community for the benefit of making it a better place in which to live.
3. To promote closer relations between the various established organizations in the community for a better understanding and concerted action on community problems.

WHO SUPPORTS THE COUNCIL? --

Representatives from the St. Mark's Social Center, the YMCA, the Brotherhood of St. Mark's, the Urban League of Greater Boston, the Children's Aid Association, the Sisterhood of Temple Mishkan Tefils, the War Mothers, Parents' Federation, the Jewish Fraternal Order, the War Mothers' Home, inc., and the United Progressive Veterans of Roxbury have given support to the Council's committees



SUGGESTED PROJECTS TO BE DEVELOPED

A. For short range planning:

- I. Devote one day within the next two weeks to a consideration of the problem and suggested program from the pulpit or in group discussions in your churches, synagogues, clubs, meetings, etc.
- II. Plan for exchange of pulpits by clergy.
- III. Program for visits between brotherhoods, sisterhoods, youth groups, choirs, etc.
- IV. Help make Children's Day, June 17th, a success! This program will be under the sponsorship of the Council on Community Affairs.
- V.. Organization of Emergency Corps of clergymen and youth workers to take responsibility when incidents occur.
- VI. Arrange for police training for handling racial and religious tensions. (For Roxbury officers)
- VII. Corps of volunteers to work with Council on Community Affairs in developing the program.

B. For long range planning:

- I. Organization of a United Youth Council of Upper Roxbury.
- II. Plan for block parties.
- III. Plan for roller skating derby, marble contest, basketball tournament.
- IV. Development of supervision of lot-lots and small play areas by neighbors and organizations.
- V. Promotion of a program of intercultural education within the schools.

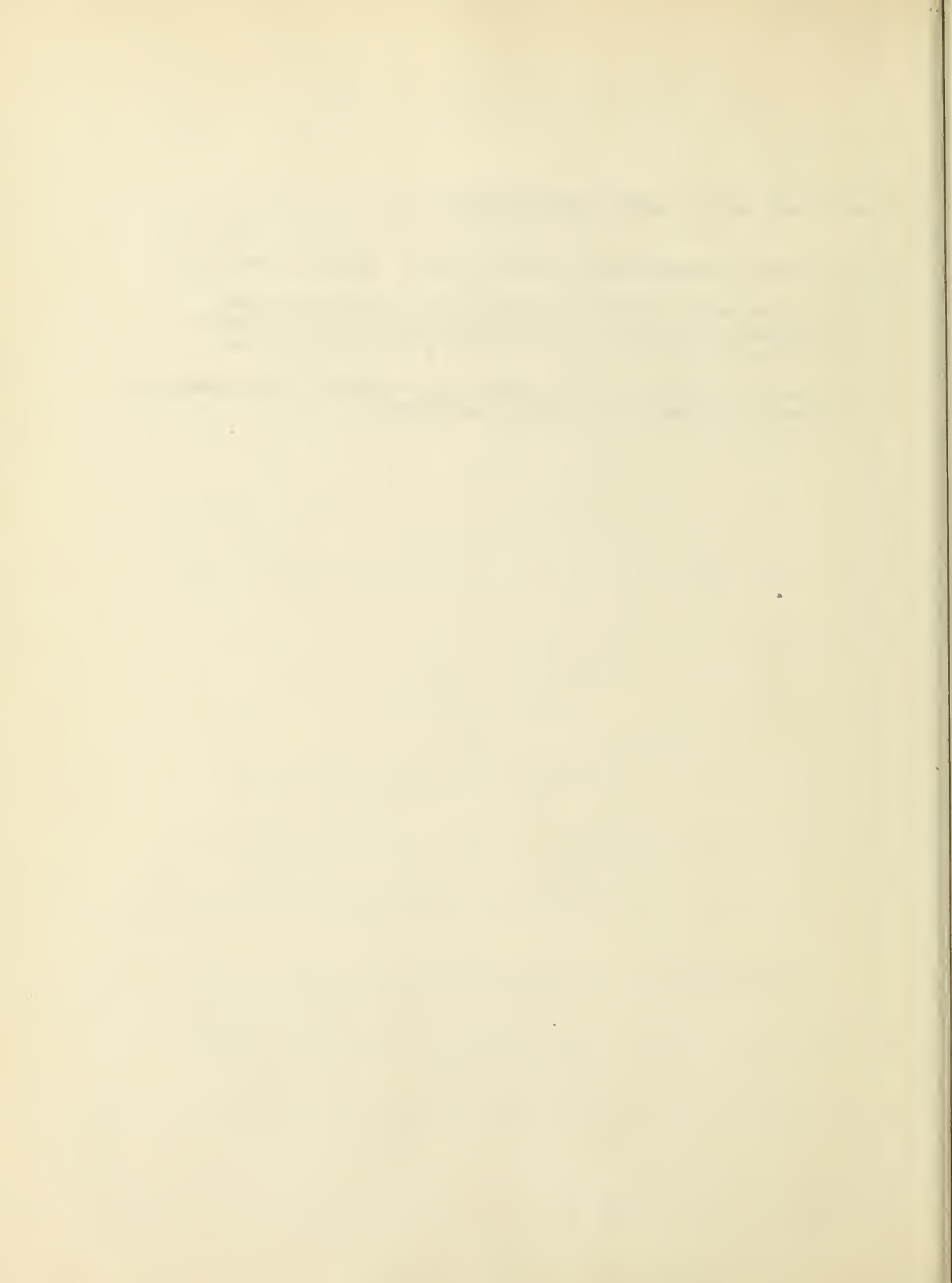
PROCEDURE RECOMMENDED FOR REPORTING INCIDENTS IN UPPER FOXBURY

- I. Report an incident when it is happening, when there is a plan for one, or as you learn of them.
- II. Call or go to Mr. O. Phillip Snowden, Director, at the St. Mark's Social Center, 216 Townsend Street, GAR. 9662.
- III. Give the nature of the incident.
- IV. Report what has been done to prevent or block the incident from growing to a more serious affair.

V. Give your name and address when reporting.

If we cooperate in doing this, we shall be able to accomplish two things:

1. All parties needed in such an emergency can assume their proper responsibilities at the same time, i.e. police, corps of clergy and youth workers, private and public agencies, key citizens, etc.
2. The record of incidents can be charted to gauge their extent of increase or decrease in order to plan program accordingly.



P R O C R A M S E R V I C E S

The following pages list the kinds of materials available to help make your meetings interesting and informative. all of them may be secured through the Council on Community Affairs of Upper Roxbury, 216 Townsend Street, Telephone: CAR. 9662.

Not yet listed, but which will also be available, are speakers on specific subjects related to the problems of social harmony, playlets, discussion guides, and sound strips.

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Films available which provide an understanding of inter-group relations.

Americans All

A thorough survey of racial, religious and nationality issues existing within the United States together with a resume of counter-steps being taken.
15 min.; 16 mm.; Issued by March of Time.

Democracy and Despotism

Two separate films entitled "Democracy" and "Despotism" respectively. The nature and the meaning of the concepts of Democracy and despotism are defined so as to provide criteria for judging how effectively freedom functions in the community, state and nation. These are independent films, but are used effectively to complement each other and point up differences in the two ways of life.

15 min.; 16mm.; Issued by Encyclopaedia
Britannica Films, Inc. and
N. Y. University Film Library

As Our Boyhood Is

An account of the best of the newer schools for Negroes in southern rural areas, with enough indication of the old schools, still numerous, to show that much still remains to be done.

18 min.; 16mm.;
Issued by Brandon Films

Brotherhood of Man

The scientific facts of the biological commonness of all peoples, explained in cartoon animation. Explodes the racist theories based on the "Superiority" of certain races. The film is based on the book by Ruth Benedict and Gene Weltfish of Columbia University, entitled Races of Mankind. A study guide to this film for group leaders is available. The film is in full color.

11 min.; 16mm.; United Film Productions
Brandon Films

Color of a Man

This is one of the best films on the subject of Negro-white relationships. Highly recommended.

20 min.; 16mm.; NACA Association
Film

Henry Brown, Farmer

The story of Henry Brown, a Negro farmer, his son in the AAF, the rest of the family, and what they did to help win the war. Presents an aspect of Negro life that is positive and constructive. Narrated by Canada Lee.

10 min.; 16mm.; Brandon Films

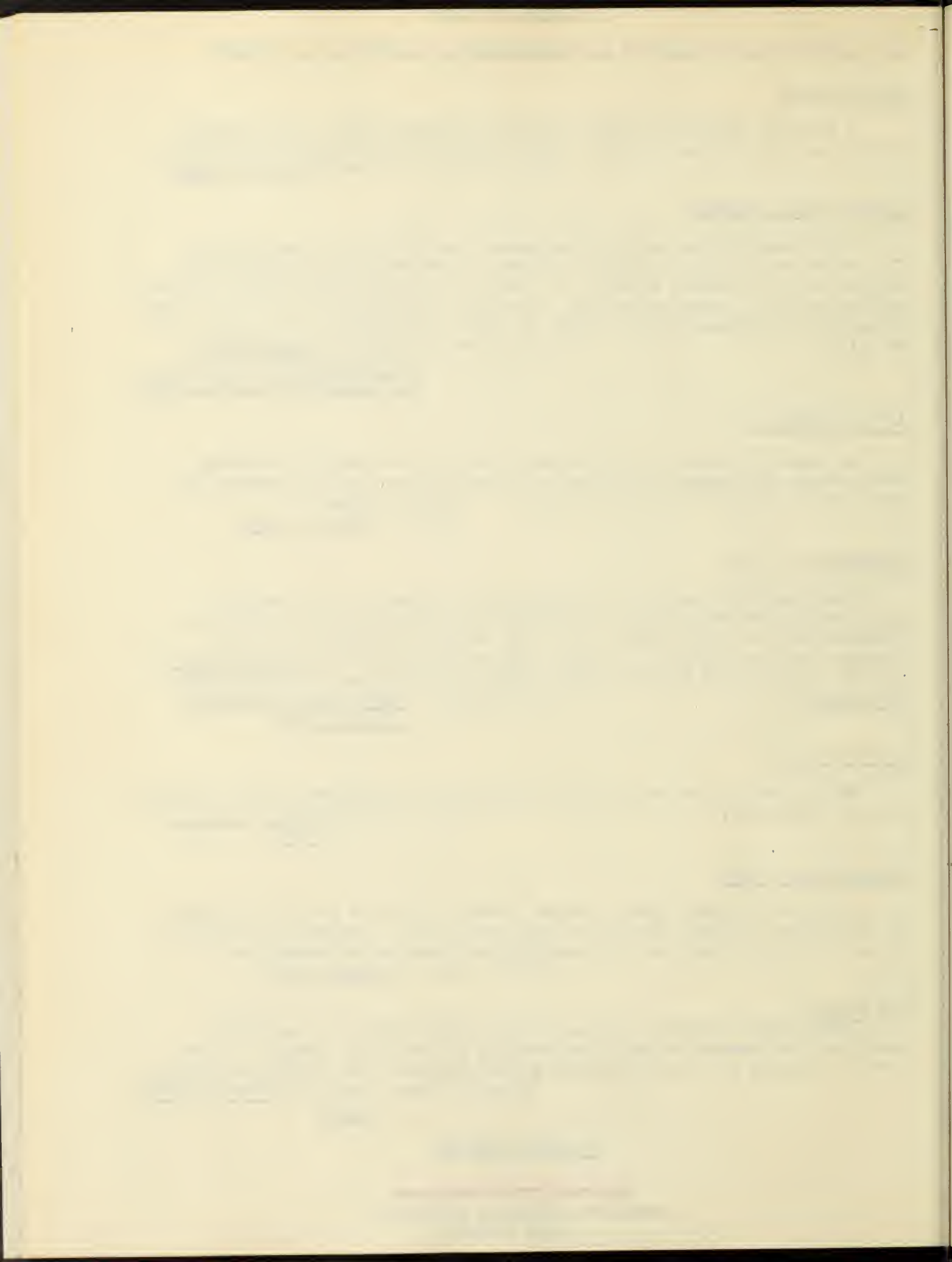
One People

A full color animated cartoon, starring Ralph Bellamy as narrator, detailing the dramatic story of the settling of America by groups of every national origin, and the contributions each group has made to American culture.

12 min.; 16mm.; Issued by Anti-Defamation
League

Available through

Chairman, Film Committee
Council on Community Affairs of
Upper Roxbury



BOOKS FOR DEMOCRACY

SOUTHLIN EXPOSURE by Stetson Kennedy

A

A probe of such organizations as the KKK, Sons of Dixie, Commoners Party, etc. which also exposes the financiers of the would-be fuehrers and their collaborators.

GEORGE AN'S AGREEMENT by Laura Z. Hopson

The story of a non-Jew's discoveries while on an assignment which required his posing as a Jew.

THIS WAY TO UNITY by Arnold Herrick & Herbert Askwith

An anthology of short stories, poems, radio plays, historical and scientific studies, true tales, sketches and editorials, on the subjects of how to foster racial good will and understanding. For reading, study and classroom teaching.

MUST MEN HATE? by Sigmund Livingston

A challenging treatment of the mental attitude of a part of the public toward the Jew. The stereotype of prejudice is fully explained. The story of the Jew in America is included.

IT'S A SECRET by Henry Hoke

The author of BLACK MAIL tells the shocking truths behind the sedition trials. You will be appalled!

INTERCULTURAL EDUCATION IN AMERICAN SCHOOLS by William Vickery & Stewart Cole

An introduction to the problem of the responsibility of the schools for improved relations with members of minority racial groups in our American community - with proposals of recommended educational methods.

ANTI-SEMITISM - AN ENEMY OF THE PEOPLE by James Parkes

A non-Jew makes a scientific study of the historical, sociological and psychological aspects of anti-Semitism.

THE SPRINGFIELD PLAN by Alexander Alland & James Wise

A photographic record of how one American community is making democracy real and vital. Reading material accompanies the photographs.

AN AMERICAN DILEMMA by Gunnar Myrdal

In two volumes, the Negro problem and modern democracy.

Available through:

~~Chairman, Book Committee~~
Council on Community Affairs
of Upper Roxbury

PAMPHLET LITERATURE

in the field of intercultural education and social harmony. Short pamphlets and booklets available for free distribution.

Hate Challenges America by Eric Johnston, President, Motion Pictures Producers Distributors of America. Illustrates the threat to American democracy inherent in anti-foreign, anti-Jewish, anti-Catholic and anti-Negro attitudes. 4pp.

Legion Commander Blasts KKK as Subversive by National Commander John Steele of the American Legion. Voices the policy of the American Legion as regards the peddlers of racial hate. 4 pp.

The Popes Condemn Anti-Semitism by Rev. Dr. Maurice S. Sheehy, head of the Department of Religious Education at the Catholic University of America. A descriptive chronology of Papal denunciations of anti-Semitism based on the thesis that anti-Semitism is un-Christian. 8 pp.

Crosses and Stars - Reprint of an editorial from the PILOT: "...it is a fact that Jew and Christian, white and negro, we're all Americans. There's nothing in Judaism that prevents one from being an excellent American; nothing in any Christian postulate hinders the same effect. White skin; black, yellow or green, are items of supreme insignificance -- what counts is the willingness to accept the implications of the American code and integrate them into the pattern of our practical lives..." 4 pp.

Pure Race Meets Mixed-Blood Boys - a poem by H. I. Phillips of the New York Sun. A semi-humorous account (with cartoon illustrations by Nat Falk) of what happened when the American "melting-pot" citizenry encountered the "Supermen". Single sheet.

Prejudice: Our Postwar Rattle - reprint from LOOK Magazine. "Unless racial and religious tensions are removed, we face internal war". Illustrations. Some of the topic headings are: "Segregation -- Shame of Democracy"; "By-products of segregation - Disease, Poverty and Crime"; "These are the evils: Segregation, Poverty, Violence, Job Discrimination, Hate Propaganda"; "Wanted: Equal Opportunities"; "Give the Minorities a Chance"; "What You Can Do". 4 pp.

Jews in America by the Editors of Fortune Magazine. A scientific investigation of Jews in American Life. Deals with the problems of: "Is America Anti-Semitic?" "Jews in Cities"; "Jewish Population"; "Do Jews Monopolize Industry?" etc. 15 pp.

An American Dilemma - a digest of Gunnar Myrdal's unparalleled study of the same title dealing with the Negro problem and modern democracy, a comprehensive report on the Negro in American society of which this pamphlet is a digest prepared by Samuel Hoyer. 29pp

Bibliographical Review and Digest of Selected Publications Dealing with Anti-Semitism - Contents include digests of articles on: Nature of Anti-Semitism; Objective Studies; Combatting Anti-Semitism and a Supplementary Bibliography. 40 pp.

Available through:

Chairman, Pamphlet Literature Committee
Council on Community Affairs
of Upper Roxbury

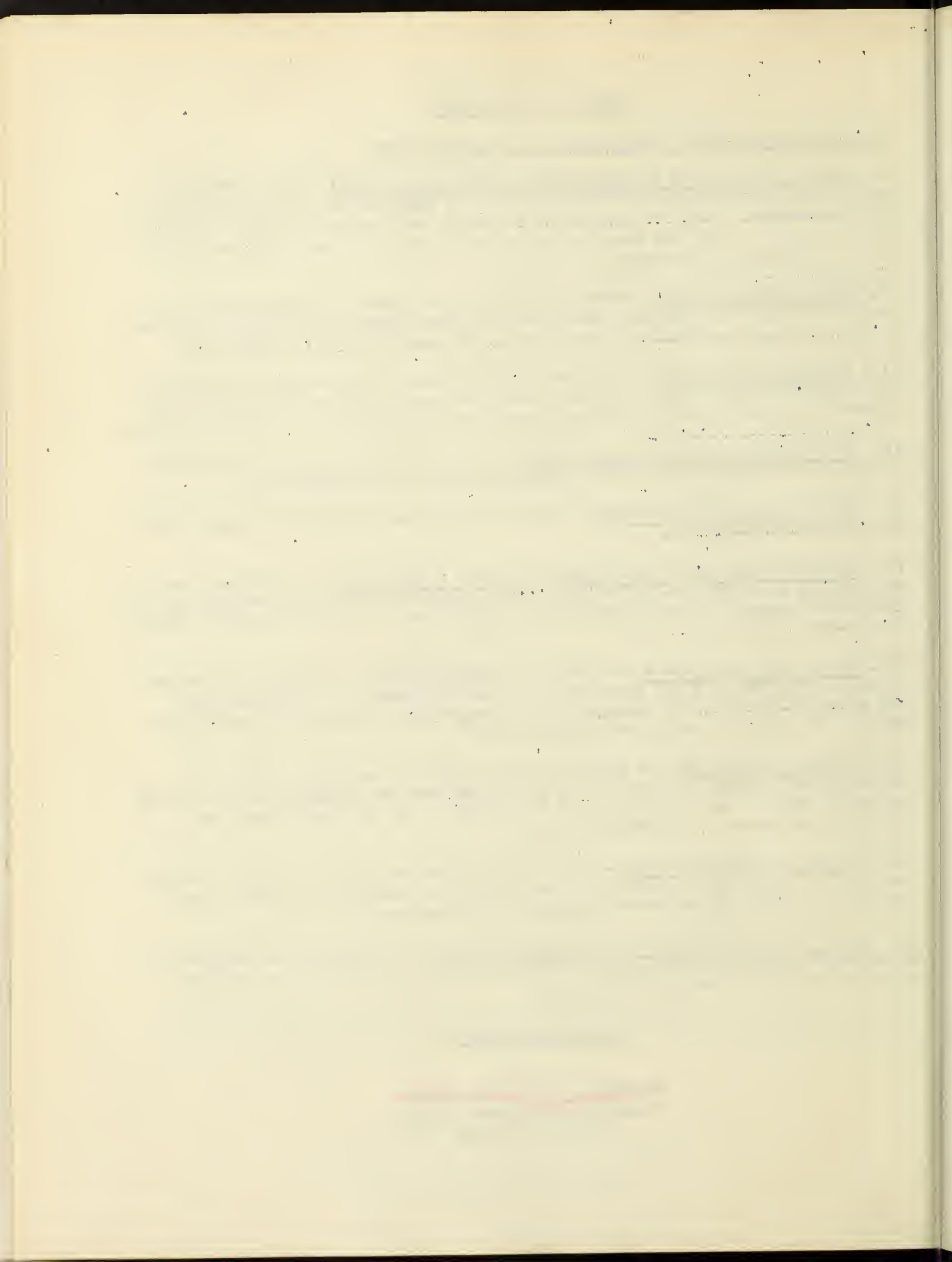
POSTERS FOR DEMOCRACY

Ten posters, all 21 $\frac{1}{2}$ x 17 $\frac{1}{2}$, in colors, on glossy paper

- I. Heroes for Hire (in assorted sizes, colors and creeds) - five GI's, in Army, Coast Guard, Marine, or Navy uniform are shown lined up, for inspection, YOUR inspection. They are not picked for size, uniformity, or handsomeness, but are just five typical American boys. The story under their picture tells of the benefits of tolerance.
- II. America REdiscovered - three GI's look at the Statue of Liberty from the deck of a ship. The stirring inscription by Emma Lazarus, which is at the base of the statue, is quoted, and the story on the poster is built around it.
- III. I Am SO An American - a boy, he might be about 7, wipes away his tears at the accusation that he isn't an American. The story points up the unity which existed among Americans in wartime situations, and the need for continuing this.
- IV. I Don't Like the Color of Your Eyes - a ghost-like mask on a gray background, over a short story on the ridiculousness of discrimination.
- V. Let's Tear Out These Weeds - two hands pull out the weeds of hate, in an otherwise fertile garden.
- VI. It's Too Bad, Baby (Some people are going to hate you) - a father, in uniform, is shown bottle-feeding his infant child. The story brings home the message of respect for the other fellow, regardless of how his ideas may differ from yours.
- VII. Let's Play Ball...Hate - "ball" is crossed out and a red "hate" is substituted for it. Two boys are shown as batter and catcher, in a ball game, and the story brings home the message of the divisiveness of hate, in America, as against the worth of unity, or "playing ball."
- VIII. Joe's Proudest Day - a typical bedroom scene is depicted. A pair of crutches can be seen, telling of a hero who had been an athletic star at school, before he went to war. He left a leg in Belgium. Was his name Clancy, or Goldberg, or Romano, or Smithers, or ...?
- IX. Guilty of Being Different - an accusing finger points to a typical family group. The story tells you what YOU are guilty of, according to "them", and how these feelings of difference endanger our democracy.
- X. Which Would You Choose as a Typical American? - pictures of 18 men, each a different type, are arranged in a square, with the caption in the middle, over an arresting message on tolerance.

Available through:

Chairman, Poster Committee
Council on Community Affairs
of Upper Roxbury



Miscellaneous Materials for Publicizing Racial and Religious Unity

Billboard posters, Banners, School-room posters, Car Cards and Blotters bearing on the theme of Racial and Religious unity and understanding.

Newspaper mats and glossy prints for periodical publications are available for most of the posters.

Joe Doakes pamphlets: Little pamphlets with interesting cartoons illustrating individual approaches to the problems of racial tolerance.

Bill Mauldin cartoons directed especially towards the veteran.

Reprints of articles and speeches by well known authors, statesmen and other great Americans.

Comic-books. Superman, the Green Lama and other characters of the Comic book world join the defenders of Democracy in the battle to smash the plot of race hatred used to divide Americans.

Heart-to-heart talks (in illustrated booklet form) on Tolerance. Include Frank Sinatra, Bing Crosby, Dess Myerson (Miss America), Danny Kaye, Bette Davis, Jack Dempsey and others.

A cartoon poster, black on white, $21\frac{1}{2} \times 17\frac{1}{2}$ entitled "The Races of Mankind". Made up of 12 pen and ink drawings illustrating that all peoples of the world are fundamentally alike. Taken from "The Races of Mankind" by Ruth Benedict and Gene Weltfish of Columbia University. The pamphlet "The Races of Mankind" is also available in Public Affairs Paphlet No. 85.

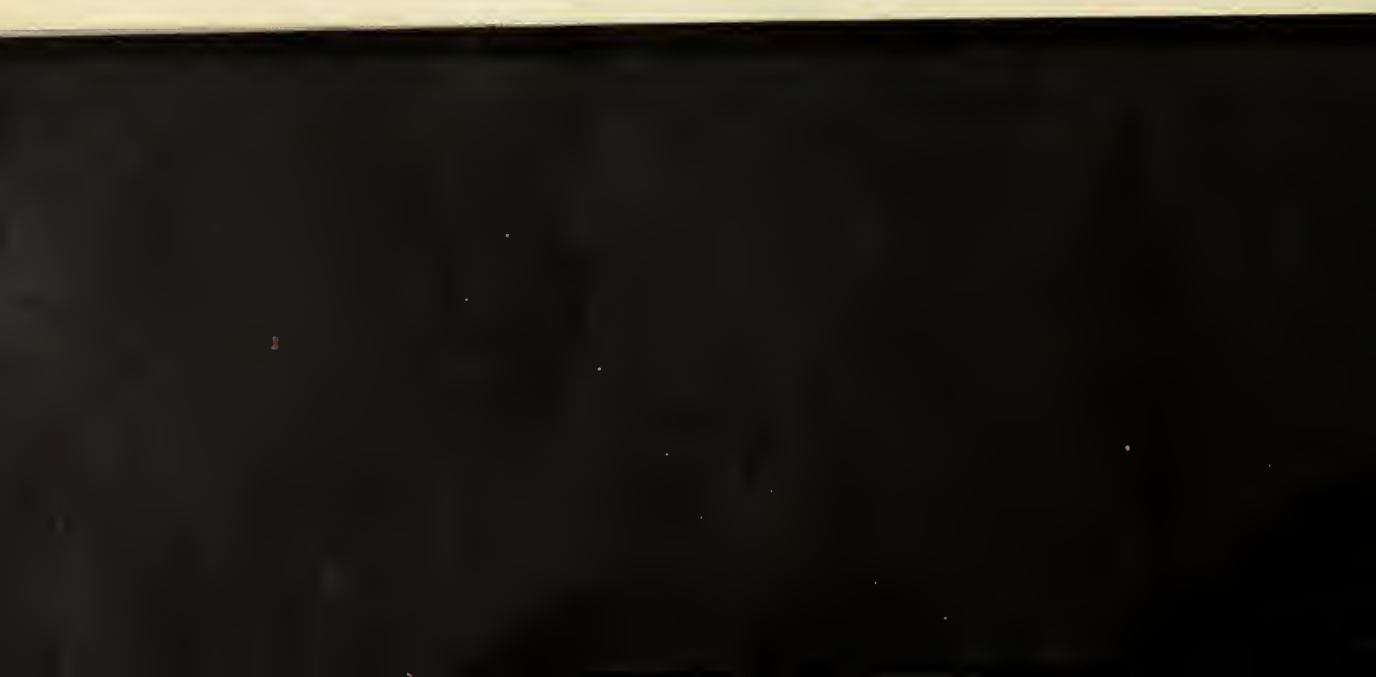
Available through:

~~Chairman, Poster Committee~~
Council on Community Affairs of
Upper Roxbury

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FROM: Anti-Defamation League of B'nai B'rith
68 Devonshire Street
Boston, Massachusetts

RELEASE: AT ONCE

A great many times, things go on in our midst, which, because of their very closeness, escape our notice, whereas outside the community, these very things are often hailed for the excellent way in which they meet an urgent need.

Of just such a quality is the newly formed, Council on Community Affairs of Upper Roxbury. This Council, made up of civic-minded citizens of the locale, is interested in neighborhood improvement and social betterment. It has been operating for about a year, now, and in that time has shown a vitality which compels attention.

Recently, it has been concerned with the children in the neighborhood who somehow get left out of the day camps and picnics they crave. In a crowded neighborhood, it can very well be that only a lucky few get the benefit of adult leadership in group activities, so badly needed. What of the others? The Council pondered the need and examined its resources; it decided that a program of outdoor movies would give recreation and enjoyment to the greatest number. Therefore, it inaugurated a program of free, outdoor movies, which is unique in the city. An announcement is made in the neighborhood telling on what night and in which park the movies will be shown. Word spreads like wildfire and the evening of the movies finds many hundreds of children and adults, waiting for the evening's treat.

This scene, of a large audience seeing movies under the stars, is very appealing. Parents come together with their children, Colored and white, Catholic, Protestant and Jew sit down together to enjoy the program. Any previous tension which may have existed because of race or creed, is seemingly forgotten as new feelings of neighborliness permeate the group. Quite often, comic strips are passed out to the children and are quite as eagerly accepted by mature adults as well. At the program's end, the "Star Spangled Banner", is sung with inspiring resonance.

It is rather a romantic, idyllic setting to meeting a neighborhood need, and once witnessed it is not soon forgotten. The Council is to be congratulated on its new, successful effort to bring into an otherwise neglected neighborhood, some of the benefits which make for a wholesome and enlightened citizenry.

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